

American Sentinel, vol. 5

ESR

Ellet Joseph Waggoner

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1890

January 2, 1890

“Front Page” American Sentinel 5, 1.

E. J. Waggoner

It is in one sense with feelings of considerable regret that the SENTINEL finds it necessary to sever its direct connection with California. Personally our associates there have been of the very pleasantest. Dear friends are there whom we hold in ever grateful remembrance. Professionally our associations have also been of the pleasantest; and it is with the kindest remembrances toward our contemporaries, of Oakland and San Francisco, and especially the *Times* and the *Tribune* of Oakland, and the *Examiner* and the *Alta* of San Francisco, that the SENTINEL bids good-bye to the beautiful city by the Western Sea. Yet we all know that it was with the sole object of doing better service in the cause to which it is devoted that the SENTINEL made the change of location which it has made; and although we have been in our new quarters but a few days, we have already seen abundance of evidence of the propriety of the move that has been made. It is therefore with the best of courage that we enter anew upon our work with the beginning of this new year. *AMS January 2, 1890, page 1.1*

It is stated that the new government of Brazil proposes to sever the connection that existed under the monarchy between the State and the Roman Catholic Church. But while Catholicism was the State religion all other sects were tolerated. The only distinction made between that and other sects was that other denominations were restricted to the use of houses of worship “without the exterior form of temples.” This was construed to forbid simply the erection of steeples and the use of bells. The appropriations for religious purposes in Brazil in 1887-88 amounted to \$454,000. The same budget appropriated \$280,000 for education. Neither of these sums was large, and certainly the Brazilian establishment was not very expensive, but the new government will do well to abolish it and let the churches support themselves, while the government looks after

the schools.*AMS January 2, 1890, page 1.2*

“The American Sentinel” American Sentinel 5, 1.

E. J. Waggoner

With this number the AMERICAN SENTINEL enters upon the fifth year of its publication. Started at Oakland, California, January, 1886, as an eight-page monthly, it attained the first year to a total circulation of more than 136,000 copies; the second year of more than 255,000; and the third year of more than 600,000. This rapid growth showed a demand for the paper which seemed to the publishers to call for a more frequent issue. Accordingly, in January, 1889, it was changed to an eight-page weekly; and more than a million copies were printed and circulated within a year. The rapidly multiplying demands for national religious legislation rendered it essential that our place of publication should be nearer the centers of information. We are therefore established at No. 43 Bond Street, New York City, from which place the AMERICAN SENTINEL salutes its old acquaintances and introduces itself to its new ones.*AMS January 2, 1890, page 1.3*

The SENTINEL exists for the purpose of opposing all manner of religious legislation, and every principle, effort, or movement, that tends in any way toward a union of religion and the State; and of maintaining in this opposition the principles announced by Jesus Christ and also embodied in the Declaration of Independence and the United States Constitution.*AMS January 2, 1890, page 1.4*

The SENTINEL is positively Christian. And as positively and decidedly as it is Christian, just so positively does it maintain that Christianity, to remain pure and powerful, must never be connected, as such, in any way with the State; and that the State, properly to fulfil its functions, must never have anything whatever to do with religion, as such, or with religious observances. With the Supreme Court of Ohio we hold that “united with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated the better it is for both.” And with Dr. Philip Schaff we hold that

“secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.” And the SENTINEL occupies this position because it is Christian, and because its editors and publishers love Jesus Christ and the religion which he brought to the world.*AMS January 2, 1890, page 1.5*

The SENTINEL maintains that civil government is an ordinance of God; that to the citizen it is supreme in civil things, for God has made it so by commanding Christians as well as all others to be subject to it; and that the authority of civil government is over only the civil relations of men, and does not extend at all to religious things.*AMS January 2, 1890, page 1.6*

The Saviour, when asked whether it was lawful to give tribute to Cæsar or not, replied by stating a principle which is for all people and governments unto the end of the world—“Render unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s.” He separates forever that which men owe to God from that which they owe to civil government. Religious duties and observances men owe to God; civil duties and obligations they owe to the State. Christ has separated these things; and what God has put asunder let no man join together.*AMS January 2, 1890, page 1.7*

Again, in *Romans 13:1-10*, every soul is commanded to be subject unto the higher powers, to pay tribute, to render to all thee dues; and then, after citing certain commandments which speak of the relation of men to their fellowmen, the Word says, “And if there be any other commandment commandment it is briefly comprehended in this saying, ‘Thou shalt love thy neighbor as thyself.’” This word covers all the field in which the duty of any man can be related to civil government. With the men who do the things there named no government can ever find any fault. But in the points named there is not embraced any of the duties which men specifically owe to God. Therefore, within the line of man’s relations to his fellowman, God has set the limit to the jurisdiction of civil government. Civil government never can go beyond that limit without trenching upon ground where God has forbidden it to go. God has separated the duties which man owes to himself from those which civil

government may require; and what God has put asunder let no man join together.*AMS January 2, 1890, page 1.8*

Therefore the SENTINEL maintains that it is the natural and inalienable right of every man to worship or not to worship according to the dictates of his own conscience; and that he is responsible to God alone for the exercise of that right. With George Washington we hold that “every man who conducts himself as a good citizen is accountable alone to God for his religious faith.” Any interference with this right on the part of any person or power is as unwarranted as it is unjust.*AMS January 2, 1890, page 2.1*

The SENTINEL maintains that its principles, as thus set forth, are strictly in harmony with the original intent of the government of the United States under its Constitution. It was plainly declared by the framers of this government that “no religious test shall ever be required as a qualification to any office or public trust under the United States;” that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;” and that “the government of the United States of America is not in any sense founded on the Christian religion.” It is therefore not only as a Christian publication, but, per consequence, as a loyal American publication, that the AMERICAN SENTINEL proposes to disseminate its principles.*AMS January 2, 1890, page 2.2*

And the SENTINEL cordially invites the co-operation of all lovers of Christianity and of the American Constitution in the work to which it is devoted.*AMS January 2, 1890, page 2.3*

“Queer Ideas of Morals” American Sentinel 5, 1.

E. J. Waggoner

In the Iowa Sunday-law convention, President Blanchard of Wheaton College, Ill., said: “I would rather swear for half an hour than buy a Sunday paper for half a minute;” and in the annual convention of the National W.C.T.U., one of the representative speakers said: “I am a Christian, yet I would rather tell a lie than to put on a corset.” It may be that both these persons are Christians according to their understanding of what Christianity is; but such

statements as these certainly betray a serious confusion of ethical ideas. Yet these are the people who want the State to legislate on the subject of morals and religion, and to give legal force to their ideas of morals! When such people get control of legislation and of law their own narrow views and confused ideas of things become supreme, their will takes precedence of the will of God. Mr. Blanchard is the gentleman who some time ago announced that in this matter of religious legislation they are “the representatives of God!” With this idea the above quotations are consistent, because such has ever been the course of the self-appointed “representatives of God” in government and law.*AMS January 2, 1890, page 2.4*

“Pushing the Matter” American Sentinel 5, 1.

E. J. Waggoner

The following from the *Minneapolis Journal* of the 14th ult. is interesting reading. It shows about as plainly as anything we ever saw, the temper of the Sunday-law advocates. They are determined to succeed and will stop at nothing which promises to aid their cause. The *Journal* says:-*AMS January 2, 1890, page 5.1*

Within the past two weeks leading pastors of the city have been in receipt of a paper which outlines a plan whereby it is expected that better Sunday observance will be secured in Minneapolis. The Sunday newspaper, it will be seen from what follows, is the head and front of the offending.*AMS January 2, 1890, page 5.2*

This paper is in the nature of a solemn agreement made very binding, and it has already been signed by a large number of leading ministers of the city. The paper, or agreement, put into concise shape, is as follows:-*AMS January 2, 1890, page 5.3*

“In order to correct the misapprehension that there is any difference of opinion among the pastors of this city with reference to the enforcement of Sunday laws, we pledge ourselves to stand by one another in this.*AMS January 2, 1890, page 5.4*

“1. We believe in using every right endeavor to bring about an

abridgement of Sunday work in the public as well as in the private industries.*AMS January 2, 1890, page 5.5*

“2. We are united in demanding persistently and continuously the enforcement of all the laws whatsoever that refer to Sabbath desecration. And this means the closing of Sunday theaters.*AMS January 2, 1890, page 5.6*

“3. We pledge ourselves to withhold all patronage from the Sunday newspaper both in the matter of subscription and advertisement and to persuade our people, in so far as possible, to take the same position. We do this believing that the Sunday newspaper is the head and front of all offending.”*AMS January 2, 1890, page 5.7*

The iron-clad agreement has been signed, as noted, by a large number of ministers of the city. But the signing of this manifesto is not all that has been done. The evening of the third Sunday in the month of January next has been selected as an occasion upon which the Sunday observance question is to have the biggest clerical shaking up in the history of the city. An elaborate plan has been prepared which, outlined, is as follows:-*AMS January 2, 1890, page 5.8*

A large number of hacks or carriages will be retained and held for duty. Each minister in the city will have one of these three points above noted assigned to him as a text for a short, pithy address. He will make this address in his own church, for instance, will then be driven rapidly to another church nearest at hand where he will repeat the address, and then he will go to another church and another until he has used up all the evening's time. Another minister will have another topic and will follow the same plan, and still another the last topic. Thus divided up by threes the ministers will keep moving from one church to another all the evening, giving to each congregation as many addresses as possible and all of them red hot. The State organization, which has the matter of Sunday observance in hand, will soon issue the formal call for these meetings. It is the intention of the movers in this affair to attract immense audiences to the churches and to give them the most earnest and powerful talks on the subject that the ministers of Minneapolis can utter. Said a gentleman closely connected with the

movement this morning:-*AMS January 2, 1890, page 5.9*

“We mean business. We are going to push this matter. You say that there is a leading orthodox pastor in the city, who, it is reported, likes to read the Sunday paper? All right, just let him refuse to sign this paper then. That’s all. Just let him refuse to sign such a paper, and see what effect it would have. I tell you he’ll have to come out of the rain.”*AMS January 2, 1890, page 5.10*

“Prohibition” American Sentinel 5, 1.

E. J. Waggoner

The *American Standard* remarks that “a good deal is said about hard times in Iowa, yet the State has just paid the last dollar of her debt, and taxes are to be reduced one-third. If the prohibition has accomplished this, it’s a big feather in the cap of prohibition.” Whether prohibition in Iowa has reduced taxation or not, it has done one good thing: it has demonstrated, not only there but in Kansas and the Dakotas, that all hope of prohibition is not bound up in the so-called Prohibition party. It has been demonstrated in those States that when public sentiment is educated up to that point the people will adopt prohibition regardless of parties.*AMS January 2, 1890, page 6.1*

“Notes” American Sentinel 5, 1.

E. J. Waggoner

The field secretary of the American Sabbath Union is Rev. W. F. Crafts, of this city. Down at Washington City the other day, in a sermon on the Sunday-law question, he held up a backwards saw which he says he got at Nazareth, in Palestine, and which is emblematic of the course of certain leaders in the Sunday movement, and informed his audience that it was such a saw as that that Christ laid down “Saturday nights” at the close of his week’s work, and preparatory to his weekly rest on Sunday. And everybody knows, or ought to know, that Christ never worked on Saturday and never kept Sunday while he was in this world. Everybody knows, or ought to know, that Saturday was the Sabbath

in Christ's day; and that he rested instead of worked on that day. Sunday, we are informed by the theologians, is kept in memory of Christ's resurrection; and it is hardly likely that he commemorated his own resurrection *before that even occurred*. Query: In that statement did Mr. Crafts manifest his own ignorance, or did he presume upon the ignorance of his audience? If the latter, was it honest? If the former, ought he not to learn before he takes it upon himself to teach?*AMS January 2, 1890, page 7.1*

It is announced from Rome that Monseigneur Satolli, who recently returned to Rome from this country, has assured the Pope that "the Washington government looks favorably upon the idea of having a duly accredited diplomatic representative at the Vatican." There is little room for doubt that this is true. The cry of "rum, Romanism, and rebellion" defeated one candidate for the presidency in this country, and forewarned by that circumstance each presidential possibility is now determined that nothing of the kind shall happen in his case. But there is absolutely no reason why this country should have a representative at the papal court. The craft Leo desires it because it would be an acknowledgment from one of the greatest powers of earth that he is of right a temporal prince, and that he is unjustly deprived of his dominions. But that is something that this country has no right to acknowledge; nor would our officials so much as think of doing so were it not for the political influence exercised in this country by the minions of a foreign pretender to a usurped throne in Italy.*AMS January 2, 1890, page 7.2*

December 9-11, the American Sabbath Union held its first anniversary in this city. The attendance was about fifty. Papers were read, speeches were made, and eighteen resolutions were passed. One paper "prepared expressly for the occasion," but not presented, was entitled "Some Lessons Learned During the Past Year." If that paper was prepared by the field secretary we should like very much to see it or hear it read, especially if he gave an impartial account of certain things which we know that he learned. The Union decided to establish the headquarters of the field secretary in Washington City. This is in order that he may be on the spot to superintend the passing of the Sunday laws which they demand.*AMS January 2, 1890, page 7.3*

The statement of Dr. Schaff that Sunday laws are a connecting link between church and State is a truth that can be demonstrated by more than one line of argument embodying proofs as strong as Holy Writ. Wherever there are Sunday laws, therefore, there is a union of church and State. This is one great reason why the AMERICAN SENTINEL is so uncompromisingly opposed to Sunday laws. Any union of church and State is only evil, and any laws or governmental forms that comprise any connecting link between the two are wrong.*AMS January 2, 1890, page 7.4*

“Back Page” American Sentinel 5, 1.

E. J. Waggoner

No man can ever of right make his religion the basis of any plea for governmental favor, nor the ground of any complaint of governmental discrimination. If there is not enough good in the religion to pay him for professing it then there is not enough to pay the government for taking any legal notice of it in any way whatever.*AMS January 2, 1890, page 8.1*

The basis of the State is the natural, its province is the temporal; the basis of the church is supernatural, its province is the spiritual. The church can never of right have anything at all to do with the State, and the State can never of right have anything to do with the church except as it has to do with any and all other bodies or corporations.*AMS January 2, 1890, page 8.2*

Mr. Crafts, it is said, admits that Washington is now the most orderly and quiet city on Sunday of any city in this country. “Its greatest failure is in not having a Sunday law.” But why have such a law if without it better order is maintained than is had elsewhere with Sunday laws? Is not the real object to secure from Congress some acknowledgment of Sunday sacredness? So it certainly appears, and so we believe.*AMS January 2, 1890, page 8.3*

We are indebted to a number of our exchanges for friendly and even complimentary mention upon the occasion of our removal from Oakland, Cal., to this city. We appreciate these notices, not only because they are a substantial benefit, but because they show

that our work has not been lost upon our brethren of the press. We are glad to know that our efforts are appreciated, and that, in the final “tug of war” very many of the papers of the country will be found on the side of the liberty of conscience now guaranteed by our national Constitution.*AMS January 2, 1890, page 8.4*

December 9, 1889, in the United States Senate, Senator Blair of New Hampshire introduced both the measures looking to religious legislation, which he had introduced in the Fiftieth Congress-the Sunday-Rest Bill, and the Joint Resolution proposing an amendment to the Constitution by which the “principles of the Christian religion” shall be taught in all the public schools of the country. We have no space to notice them further this week but in our next we shall notice the Sunday bill in full and as soon as possible the proposed amendment also. It is announced that Congressman W. C. P. Breckinridge will soon introduce a Sunday bill in the House.*AMS January 2, 1890, page 8.5*

The Sunday-law question is again before Congress. Very early in the present session several petitions were presented on the subject, some praying for the passage of a national Sunday law, and others protesting against any religious legislation what-ever. Sunday is a religious institution, and legislation concerning it is religious legislation.*AMS January 2, 1890, page 8.6*

National Reformers are unhappy because President Harrison’s message to Congress contained no recognition of God. In this particular it is said to be unlike the messages of all preceding Presidents. The omission was probably due to an oversight, but it is possible that the President had the good sense to know that the Lord is not pleased with unmeaning complimentary allusions to him, and that he abhors the hollow mockery of official piety.*AMS January 2, 1890, page 8.7*

The AMERICAN SENTINEL maintains the inalienable right of every man to profess any religion or none just as he chooses; but it denies the right of any association of religious people to compel those who are not religious to act as though they were, or to conform to any religious observance, or to recognize any religious institution. We likewise deny the right of the State to pronounce any

religious or ecclesiastical institution a civil thing and by that means compel conformity to it.*AMS January 2, 1890, page 8.8*

In a recent address before the New York Baptist Pastor's Conference on "The Significance of the Roman Catholic Congress and an outline of the Roman Catholic Movement of to-day," Rev. D. C. Potter, D. D., said:-*AMS January 2, 1890, page 8.9*

"That Catholic centenary congress in Baltimore was a jubilee, a Roman victory. Its first note was a paean, its last a doxology. Its voice was defiance, its grasp power, its purpose advance, and that, dare I say, irresistible. It evaded nothing, quibbled at nothing, but spoke out in a voice dominant and daring. The, Protestant church could stand on its platform with hardly a phrase change."*AMS January 2, 1890, page 8.10*

This is all true, especially the last sentence. But why is the last true? Is it because Rome has changed? Nay, verily; "Rome never changes." It is because the Protestant church, so called, has ceased to be truly Protestant. We live in evil times when a union between Protestants and Romanists for the purpose of moulding legislation in the interests of "religion," as they put it, but really in the interests of the dominant churches, as such, is not only possible but when it is an accomplished fact. All "religious combinations to effect political objects are dangerous," and this one is doubly dangerous because the Protestant church of to-day can stand on a Romish platform and with Romanists advocate a papal policy.*AMS January 2, 1890, page 8.11*

In a recent informal talk before the W.C.T.U. of the District of Columbia Mrs. Bateham said that "the outlook for a Sunday law for the District is very hopeful. Everything is in good shape. Mr. Blair thinks that there will be little opposition this year." We believe that the Senator has reckoned without his host. There will probably be more opposition than he imagines. We are not prepared to say that Mr. Blair's Sunday-law schemes may not eventually succeed; but we do feel sure of one thing, namely, that a Sunday-law shall not be foisted upon the American people without their being fully informed concerning the nature and tendency of all such measures. The heritage of civil and religious liberty received from the founders

of the republic will not be surrendered without a struggle.*AMS January 2, 1890, page 8.12*

Freethought, a liberal paper published in San Francisco, says:-*AMS January 2, 1890, page 8.13*

“Are not the Mormon Church, the Catholic Church, and all other churches perfectly consistent in claiming supreme power? If God is supreme and if the churches are the custodians of his word, why should they not speak with authority? That is the question.”*AMS January 2, 1890, page 8.14*

No church calling itself Christian is consistent in claiming supreme power. God alone has such power and he has never delegated it to any man or to any body of men. The church can of right, as a church, have nothing to do with earthly governments. The great Head of the church himself declared, “My kingdom is not of this world,” and his followers cannot go beyond his word without forfeiting the right to call themselves by his name. Christ gave but one commission to his church, namely, to go into all the world and make disciples; this the apostles did by persuading men, and that is as far as the authority of the church extends. Any church which claims more than this is not Christian, though it may be so called, but anti-Christian. God has promised this world to his people, that is, to the meek (*Matthew 5:5*), but he has not yet made them lords over it, much less has he authorized them to take it for themselves. The true Christian is a missionary, not a politician.*AMS January 2, 1890, page 8.15*

January 9, 1890

“Front Page” American Sentinel 5, 2.

E. J. Waggoner

The Sunday-law workers are quite accommodating. If in any of their conventions there are not enough of those who openly favor religious legislation to carry their plans and resolutions on a religious basis, they will very obligingly declare the whole thing to be civil only and secure the indorsement upon that basis. Very accommodating indeed they are; but calling a religious or ecclesiastical thing “civil” does not make it any the less religious. Sunday legislation is religious legislation under whatever name it may be proposed. And religious legislation is forbidden by the Word of God.*AMS January 9, 1890, page 9.1*

With the view of raising the “standard of morality of both sexes, and stimulating the fervor of their religious belief,” the young emperor of Germany has, it is stated, issued an edict intended to put down dancing among the youth. Under the now order dancing is not to begin until after noon, is not to be kept up after 8 in the evening, and none except school children are to be allowed to join in the giddy round or the solemn square. Young people who are being prepared for confirmation are absolutely forbidden to appear at dances or to dance; and all parents and guardians of the young are called upon to use every means in their power to keep their children or pupils from dancing, and they are advised to substitute games for the popular form of recreation. Bismarck, it is said, opposed the ukase, saying:-*AMS January 9, 1890, page 9.2*

“That policy will be sure to make the young people dance all the harder. Who knows but it may come to pass that dances will be held in secret, like political agitatory exercises, and that the devotees of Terpsichore will have their heads turned with seditious politics as well as with the comparatively harmless dizziness of the waltz?”*AMS January 9, 1890, page 9.3*

Germany, it might be well to remember is a church and State country. Religion is taught in the public schools, and in various

ways God is recognized as the source of all power; yet with the single exception of France, no so-called Christian country equals it in infidelity. It requires something more than imperial edicts, legislative action, and official red-tape to make Christians. We do think that professed Christians should not desire to dance; but if they do, no amount of governmental interference will make the matter one whit better. There is no merit in not doing a thing when there is no opportunity to do it. Hot-house Christians have never been a success.*AMS January 9, 1890, page 9.4*

“Some Wholesome Suggestions to Ministers” American Sentinel 5, 2.

E. J. Waggoner

The drift of the age is in the direction of “morality” by civil law, and is too often to exclusion, or at least to the neglect of moral suasion. Instead of seeking to construct people in moral duties, and thus lead them to practice morality from and changes motives, even ministers are too often found appealing to the civil law to. This is a grave mistake, for while men may, and should be required under civil penalties to lead *civil* lives, it is neither proper nor possible to make them world except by persuasion. This was the method adopted by Christ and his apostles, and it is the one which should be followed what by his ministers. Directly in the line of that which we have said is the following from the Iowa *State Register*, of November 24, 1889, which contains some wholesome suggestions not only for ministers but to all who, though meaning well, are committing a grave error of attempting to reform men by making it impossible, or at least difficult, for them to do wrong. The *Register’s* article relates particularly to be temperance question, but the principle is the same as applied to other questions, and is for this reason that we presented to our readers. The *Register* says:-*AMS January 9, 1890, page 12.1*

“We want to say to the preachers of Iowa at this crisis in public affairs, that in our judgment they are depending too much upon the law, and too little upon moral effort to bring about the condition of things we all desire. We have read with interest their letters and the resolutions they have adopted. We sympathize with them in their desire to banish the saloon and suppress the evils of intemperance.

But we want to remind them that it takes more than a State statute to keep men from drinking, and reform those who are slaves to the drink have it. The law is good so far as it goes, but when a human appetite and passion is the subject, it doesn't go the whole distance. There is something for the churches, something for the preachers, something for every good man and woman who wants to make the world better, to do. We notice in some of the resolutions which have been adopted at preachers' meetings within the last few days, a disposition to look still more to the Legislature to suppress or to stamp out what ever drinking and violation of the prohibitory law still remain.*AMS January 9, 1890, page 12.2*

"We believe that is a mistake. The law has done, and is doing all that the law can, to close the saloons, and to keep men from drinking. Can the preachers truthfully say that they have done it and are doing all that they can? We wouldn't accuse them of willfully neglecting their duty. But have they as ministers done the best in the most the could to keep men sober, to reclaim the drunkard, to save the boys from learning to love liquor, since the prohibitory law went into effect?*AMS January 9, 1890, page 12.3*

"We have been watching the operation of the prohibitory law ever since it was enacted. We have been watching also the general course of the professed temperance workers toward it. We will credit the ministers with helping to enforce the law. They have preached enforcement from the pulpit. They have talked it on the streets, most of them have voted it at the polls. But when we have said that, haven't we said it all? Haven't we summed up the aggregate work of the clergy, and to quite an extent of the temperance organizations of the State? Our good friends, the preachers, have looked to the law to make and keep men sober, and have expected that would do the work which to a greater or lesser extent must be done in every community by personal effort.*AMS January 9, 1890, page 12.4*

If the closing of the saloons had stopped drinking, we should have nothing more to say. But every well-informed man knows that it has not. It is true, there is not as much shrinking as there was when the saloons were open; but there is far too much now. It is vital to deny that a great many boys are learning to drink; that a great many men

are drinking who would be far better off, and their families be far happier, if they would let liquor entirely alone. These are facts and stubborn ones, too. It will not do to ignore them; for they have a very disagreeable and painful way of forcing attention to themselves. Now what is being done to teach these boys to leave liquor alone? What is being done to show these men the folly and the harm of their course? What is being done to stir up public sentiment against the use of liquor? Not one single thing so far as we know except the single exhortation to enforce the law and keep the saloons close.*AMS January 9, 1890, page 12.5*

“When was there a temperance meeting held in Des Moines to plead with man to sign the pledge in leave their drinking ways? When have our honored clergy held gospel temperance meetings to bring all power of Christian influences to bear upon the drinking habit? When did a blue ribbon club or any other organization start out its members to find the old soaks and induce them to sign the pledge and become men again? Was any such personal work done in the last year, or the year before that? All of these good people headed by the ministers have been relying upon the law to do the work which belong never can do. They have preached sermons and held public meetings to demand that the law be enforced, but all this time there were poor fellow’s sinking lower and lower, and there were young men fastening the chains of appetite about their necks, and hardly a word of public protest or private entreaty has been heard.*AMS January 9, 1890, page 12.6*

“We do not single out Des Moines as exceptional in this respect. We do not believe its honored ministers are any more deserving of reproached for criticism than the ministers of other cities. We mentioned Des Moines because it is the nearest example of what we have in mind, and because it has more effectual perhaps than any other large city in Iowa, close the open saloon. In calling attention to this neglect of moral effort, we are not asking for the return of the saloons, or pronounced in prohibition a failure. But we want to say that there is too much tendency to let the loss of plant the rightful work of the pulpit and the church. Our friends, the preachers, in some of the resolutions that have been adopted recently, demand that the Legislature shall pass additional laws to enforce prohibition in counties where it is not now in force.... But if

the brethren will permit the *Register* to say it, there would be a good deal of work for the creatures in the river counties, even if the next Legislature should devise some scheme for closing the saloons. The saloons there are open because a majority of the people in those counties believe that it is not a crime to sell liquor and not a sin to drink it. If every saloon were closed to-morrow, they would still think the same, and would seek at one some way to evade this law and satisfy their appetites.*AMS January 9, 1890, page 12.7*

“Now if our friends, the preachers, will allow us, we will tell them a way to close the saloons and every river county without any help from the Legislature.... Let them turn a phalanx of their best workers loose in those counties, and start an old-fashioned temperance revival. Preach temperance, sang a temperance, talked temperance, reach out the hand of kindness and love to the poor drunkard, teach men that the saloon is the enemy of their homes, show them that the path of sobriety seek to is the way to happiness, and just as quick as a majority of the people have been converted, the saloons will be close, will stay closed. We would recommend that the district conference that demanded more legislation stop passing resolutions and move more into Scott county and go to work.*AMS January 9, 1890, page 13.1*

“As we believe in short sermons, we will practice what we preach. But we would urge upon the ministers of Iowa of that they must not expect a lot to make men good, and pure, and noble.... Don't expect the Legislature to do with a higher authority than man has laid upon human hearts and hands to do. We are disposed to look to the Legislature to much to reform society. As Francis Murphy says, they have an idea in the East that the people of Iowa are trying to change the Lord's prayer so as to make it read, 'Our Father who art in the Legislature.' That won't do. Don't leave moral work to be done by the law. We don't want to see our ministers acting as searchers and informers. Others can do that. They have a work which others can't do. It is theirs to do the work which their great Example did. He saved men from their sins, but not with the sword of Cæsar.”*AMS January 9, 1890, page 13.2*

“No Compromise” American Sentinel 5, 2.

E. J. Waggoner

The *Baltimore American* thinks that progress and religious liberty “has been great during the present century-greater, perhaps, than in all its predecessors combined; and it has logically follow the spread of general knowledge.” “But,” remarks that journal, “there must be more progress-very much more, too-before men learn to respect those who differ from them in religious matters, and to refrain from damnatory criticism.” *AMS January 9, 1890, page 13.3*

This point, it intimates, is to be reached by compromise. But this is a mistake; there can be no compromise and religion, as there can be in politics. Nothing can be hoped for in the direction of greater religious liberty, or even the preservation of the degree of religious liberty which now exists, except as it comes through the recognition of the divinely-establish principle that in matters of faith men are answerable, not to their fellows, but to God alone. The true doctrine is that all men, no matter what their faith, are entitled to equal rights, both civil and social. The man who sits in judgment on another in the matter of his religion, and then attempts to punish him for what he is pleased to term “heresy,” simply usurps a prerogative of God. *AMS January 9, 1890, page 13.4*

“A Baseless Basis” American Sentinel 5, 2.

E. J. Waggoner

The second article of the American Sabbath Union declares that:-*AMS January 9, 1890, page 14.1*

“The basis of this Union is the divine authority and universal in perpetual obligation of the Sabbath as manifested in the constitution of nature,” etc. *AMS January 9, 1890, page 14.2*

The Sabbath is not manifested in the constitution of nature. The statement that it is so manifested is false, and the members of the American Sabbath Union noted to be false. Rev. Dr. Herrick Johnson, of Chicago, is a member of the American Sabbath Union, and not by any means been insignificant member. If they have any such thing as representative members, Dr. Johnson certainly may

be named as one. In the congressional hearing, in behalf of the National Sunday law, December, 1886, held by the American Sabbath Union, Dr. Johnson was one of the speakers, and in his speech he said:-*AMS January 9, 1890, page 14.3*

“This appointment of one day in seven is arbitrary. There is nothing in nature to indicate that division of time. There is the day of twenty-four hours, there is a month, there is the year, all these are natural division; but there is nothing in nature to indicate the weekly division-the observance of one day in seven. It is arbitrary, and we regard that as an evidence of its divine origin.”*AMS January 9, 1890, page 14.4*

The statements of Dr. Johnson are evidently true upon their face, and they just as evidently prove that the statement, as to the basis of the American Sabbath Union, is false. The divisions of time into days, months, and years, is natural; there is in that in nature that clearly defines these divisions. But there is nothing in nature to mark even the weekly division of time much less is there anything in nature that would mark one of the days in the weekly division as a day to be religiously observed. The State exist and has its basis only upon the plane of the natural. The Sabbath is based only in the action of God and is manifested only in the revealed will of God. Both of which are pre-eminently supernatural. Therefore, the State existing only in the plane of the natural, and having to do only with the natural, can never of right have anything to do with the Sabbath, or with the weekly division of time which is caused by the Sabbath. That much of the basis of the American Sabbath Union is a fraud. And as the Sabbath Union exist for the purpose of securing religious legislation in behalf of the Sabbath, it follows that the basis of the American Sabbath Union rests upon nothing more tangible than does the “baseless fabric of a dream.”*AMS January 9, 1890, page 14.5*

“The Logic of It” American Sentinel 5, 2.

E. J. Waggoner

If a man should ask to be admitted into membership in a Christian church while asserting his unbelief in Christianity there is not one of

the ministers of the American Sabbath Union who would admit him to membership. If anyone should ask to be baptized while maintaining an attitude of positive and unbelief in Jesus Christ there is not one of these ministers who would administer to him Christian baptism. They would deny his right have any share what ever in it. It is so also in the matter of the Lord's supper. It is *logically* so also in the matter of the Christian Sabbath. But instead of standing logically to their proposition, they inconsistently demand laws by which men, who glory in infidelity and atheism, and in their hatred to Christianity, shall be compelled to observe the Christian Sabbath as a day of rest. In other words, they demand that the United States Government shall enact laws by which all the people who are not Christians and to do not want to be, shall be compelled to act as though they were Christians. If it be the Christian Sabbath, these people have no right to consent that anybody but Christians shall keep it; and far less have they any right to compel people to keep it who are not Christians. *AMS January 9, 1890, page 15.1*

If the church has the right to use the power of the Government to compel men to observe the Christian Sabbath as a day of rest, has she not an equal right to use the same power to compel the same persons to observe the same institution as a day of worship? And has she not an equal right to use the same power to compel all men to observe a Christian baptism, and to belong to the Christian church? In short if she has the right to use the power, where is the limit to the exercise of that right, except in her own arbitrary will? The results here suggested will follow as surely as the power is obtained. For, although the church is always a logical and inconsistent in demanding the use of the civil power, she is always strictly logical and consistent in the use of that power to the utmost limit. The only safety is in not allowing her the use of the civil power to the slightest extent. *AMS January 9, 1890, page 15.2*

“Back Page” American Sentinel 5, 2.

E. J. Waggoner

The *Christian Nation* notices the removal of the AMERICAN SENTINEL to this city, and remarks that “the firing will now be at closer range.” Possible the Nation will now be able to shoot a little

closer to the mark. Hitherto its failures to hit anything have been unparalleled by any journal with which we are acquainted, with the possible exception of the *Christian Statesman*.AMS January 9, 1890, page 16.1

The ministers of Xenia, Ohio, have issued an address to their people, urging them to cease desecrating "the Sabbath" by refraining from burying the dead on that day, going to the post-office, reading secular papers, compelling servants to do household work, and traveling on Sunday, especially by railroad. This is all right; if the ministers of Xenia believe that Sunday should be so strictly observed it is perfectly right for them to persuade their people, or any other people, to keep it; but there the matter should end; they have no right to coerce people in such matters.AMS January 9, 1890, page 16.2

A Reader asks, "Can the Sunday bill become constitutional without being voted on by the people?" There is no way in which the people can ever have an opportunity to vote directly either for or against the proposed Sunday law. If Congress passes the bill and it is sustained by the Supreme Court, it will then be, for all practical purposes, constitutional. Of course we do not think that a Sunday law would be constitutional in the sense of being in harmony with the intent of the framers of the Constitution, but it is not at all unlikely that the courts would sustain such a law as that proposed by Senator Blair.AMS January 9, 1890, page 16.3

In the late convention of the American Sabbath Union in this city the field secretary denounced certain base-ball leagues as "bands of criminals" because they play ball on Sunday, and the same convention asked Congress to pass a "civil Sabbath law." Now if the Sunday laws are "civil" statutes and forbid only that which is uncivil, then we should like very much for someone to tell what there is in the playing of base-ball on Sunday that is so intensely uncivil as to turn all who play it, into bands of criminals. In California also last summer the field secretary denounced as criminals all members of the legislature of that State who had voted against a Sunday law, and declared that every one of them "ought to be in the penitentiary." Mr. Crafts is rather too prodigal with his denunciations properly to represent a minister of the gospel of Christ. Christ came

not into the world to condemn the world, but that the world through Him might be saved.*AMS January 9, 1890, page 16.4*

Let none be deceived by the plausible cry of “a civil Sabbath.” There is no such thing as a “civil Sabbath,” and nobody wants such a thing. A “civil Sabbath” could be nothing else than a weekly holiday, when public business would be suspended and the people be left free to do as they please so long as they are civil, just as they are upon any other holiday. But that would be the “Continental Sunday” with a vengeance; and that the Sunday-law advocates do not want. “Take the religion out and you take the rest out,” says Mr. Crafts, thus showing that, in his opinion, a Sabbath to be of any value must have a religious basis; and that is the truth. But when that is admitted where is the “civil Sabbath”? The fact is, as before stated, that there is, and in the very nature of the case, can be no such thing as a civil Sabbath. It is simply chaff used to catch sparrows.*AMS January 9, 1890, page 16.5*

The field secretary of the American Sabbath Union should take the president of that association aside and instruct him in regard to the real object which they have in view. Mr. Crafts has been “swinging around the circle” explaining to the people that the Sunday movement is in the interest of the working men, a sort of sanitary measure as it were. But Mr. Shepard is continually saying something which, to say the least, excites a suspicion that the field secretary has been keeping something back; in short, that the real object of the movement is something else than that which he has represented it to be. One of these unfortunate “breaks” on Mr. Shepard’s part was made in the recent meeting of the so-called Union in this city, when that gentleman offered some resolutions to the effect that the day of the inauguration of the president of the United States should be upon the first Wednesday of March, instead of upon the fourth day of that month. The reason for the change, as set forth in the resolutions, is that it would do away with the desecration of Sunday by enabling persons, east of the Mississippi, and those living even farther away, to leave their homes on Monday, attend the inauguration ceremonies, and return home by Saturday of the same week. This, says the resolutions, would prevent their “dishonoring the Lord’s day for the purpose of honoring the president of the country.”*AMS January 9, 1890, page*

Now the question naturally arises what possible connection this proposed change in the day of the inauguration has with a movement in the interests of the working men? It certainly looks very much as though Mr. Shephard's object is to ... Sunday, and to promote its observance as a sacred day. And inasmuch as the American Sabbath Union adopted the resolution without a dissenting vote, it would seem that the Union is in perfect accord with its president. And thus it appears that unless Mr. Crafts is mistaken as to his real motive, he stands alone in his efforts to preserve the health of that large and respectable class which he professes to serve.*AMS January 9, 1890, page 16.7*

The object of the American Sabbath Union is declared by article 3 of its constitution to be, "To preserve the Christian Sabbath as a day of rest and worship." This object the Union proposes by legislation. It makes no other effort than by law to do this. And granting just here, for the argument's sake their claim that they do not propose to compel everybody to worship, they do propose to compel everybody to *rest*, on what they themselves call "the Christian Sabbath." Now Christian institutions and Christian ordinances belong only to Christians. The Christian church is for Christians only; Christian baptism is for Christians only, the Lord's supper is for Christians only. If Sunday be the Christian Sabbath, it likewise is for Christians only; and they not only have no right to compel those who are not Christians to observe it but those who are not Christians have no right voluntarily to observe it.*AMS January 9, 1890, page 16.8*

January 16, 1890

“Front Page” American Sentinel 5, 3.

E. J. Waggoner

It is time for the National Reformers to cry out for the restoration of papal rule in Italy. They regard Romanism as better than “political atheism,” and it seems that with the mass of Italians there is no halfway ground. A writer in a religious journal says that “in swinging away from the Romish Church, comparatively few stop at Protestantism. The majority know little respecting it, and apparently care as little about it.” This is not a matter of surprise since they have been religious by law so long that they naturally regard all religion as simply a synonym of tyranny, and as soon as they have the opportunity they very naturally break away from the restraint which has been so galling to them.*AMS January 16, 1890, page 17.1*

An exchange notes the fact that “a certain amount of religious liberty has been granted in Finland, which, though it does not go very far, is, at all events, a welcome installment. It only at present gives professed Christians of any sect the right to educate their own children, though not those belonging to members of the State Church. Marriages contracted by members of acknowledged sects will in future be legal. Different views of Christianity will no longer make any difference in the privileges and duties of the citizen, and these prerogatives are extended so far as to give Christians of any sect the right of entering Government service.*AMS January 16, 1890, page 17.2*

“Religious demonstrations and processions are, however, prohibited, and as the Salvation Army has gained a footing in the country, no doubt they will soon come into collision with the authorities on that point. The Government has undertaken to examine into the doctrines and beliefs of every dissenting sect, and also to keep a close account of them; it has cut a nice task out for itself and it remains to be seen how the plan will work. It appears that any members of the community not professing some form of Christianity are still to be debarred the rights of citizenship, nor are

they allowed to form organized communities or educate their children.”*AMS January 16, 1890, page 17.3*

“The Minneapolis Preachers” American Sentinel 5, 3.

E. J. Waggoner

The proceedings of those Minneapolis preachers, an account of which we published in the SENTINEL of January 2, is of more than passing interest to the people. It reveals some of the spirit that inheres in this Sunday-law movement all over the nation. That ironclad agreement and the boycotting action of the preachers under it, show how far they have departed from the methods and the spirit of Jesus Christ, whose ministers they profess to be. This, however, is not the beginning of that movement in Minneapolis. It has a history, and the history runs back nearly two years. In the spring of 1888, Dr. Josiah Strong, of this city, secretary of the Evangelical Alliance of the United States, visited Minneapolis and met with a committee of pastors of that place who had been appointed to confer with him upon the matter of organizing a branch of the Evangelical Alliance of that city. Several conferences were held, and plans were formed; but owing to the nearness of the summer vacation, no definite action was taken at that time. Rev. D. D. McLaurin, the Church of Immanuel, Minneapolis, was given charge of the plans formed, and of organizing the active work according to the plans. The first definite step toward organized action was taken Monday, October 15, 1888, at a meeting of the Minneapolis ministers in the Y.M.C.A. parlors. There the objects and the plans of the organization were quite fully set forth. One of the objects of the organization, and the one which is of special interest in this connection, is to take “a prominent part in State and municipal politics and government, watching closely all State and city legislation. In its name, and upon its recommendation, bills will be introduced into the Legislature and such legislation as will increase the penalties for the violation of the Sunday laws of Minneapolis will be especially favored and pushed.”*AMS January 16, 1890, page 19.1*

The plan of organization, is a central alliance governed by an executive committee, and under the direction of this, ward alliances

are formed as auxiliaries. Through the ward alliances a company of visitors is organized to make a thorough house-to-house canvass. To each of these visitors is allotted a division comprising ten families. These are to be visited once a month regularly to ascertain their condition and needs with the special design of getting them to attend church. All the churches, Catholic and Protestant, of the city are united in the alliance.*AMS January 16, 1890, page 20.1*

Upon all this matter of the organization and the work of this alliance we should not have a word to say except in commendation if it were in fact evangelical or if there were any evangelical intent in it. But as its object is political and not evangelical, we can never have anything to say of it except to denounce it as contrary to every principle of the gospel. Evangelical is defined as being "agreeable or consonant to the gospel or the truth taught in the New Testament." The gospel is not political, it never can be furthered, but only hindered and corrupted by political methods such as are embodied in the plan of this Minneapolis political preachers' alliance. It is proper that people should attend church, it is perfectly proper that proper methods should be employed to induce them to attend church; but when political methods are employed to get the people to go to church for the purpose of increasing the political influence of the churches, then such churches are just about the worst places that the people could be induced to go.*AMS January 16, 1890, page 20.2*

About the time of the organization mentioned above, Dr. McLaurin said that "The ministers of the city believe that Christian unity is strong enough now to make itself felt in ways that churches separately have little influence." But, when Christian unity is strong enough to make itself felt politically, as the purpose of this alliance is, then the more of such strength Christians unity feels, the less strength it actually has. The only strength the Christians, individually, of the Christian Church collectively, can ever have to profit is the strength of Jesus Christ. And that strength is never made manifest in a political way. The only power that Christians ever can possess for good, is the power of godliness which can never be exerted by political means.*AMS January 16, 1890, page 20.3*

The steps taken by the Minneapolis ministers as printed in the SENTINEL of the 2nd are the fitting sequel of the plan and object of the organization of the Evangelical Alliance of that city in October in 1888. Compulsory methods belong to the organization, compulsory religious observance is the object of Sunday laws, and that they should resort to boycotting pressure to compel both their fellow ministers and the people to conform to their wishes is only to be expected. And when such methods are so readily resorted to at the first, what will they not do at the last? The Evangelical Alliance and its secretary both had better stick to their evangelical work or else stop calling it evangelical, and give it its proper name of political at once.*AMS January 16, 1890, page 20.4*

“An Excellent Thought” American Sentinel 5, 3.

E. J. Waggoner

The *Christian Advocate*, of this city, has the following item which contains an excellent thought which those who want Congress and our several State Legislatures to remove by legislation all the difficulties in the way of Church work would do well to consider. The *Advocate* says:-*AMS January 16, 1890, page 21.1*

An attempt is sometimes made to explain the slow progress of religion in our large cities on the ground that the conditions of society are peculiarly unfavorable to evangelical Christianity. We are told that many of the inhabitants are German infidels and atheists, Italian and Irish Catholics, Jews and pagans, and that these are not easily reached by the gospel, and therefore progressive movements are not to be expected. Certainly these elements are antagonistic to Protestant Christianity, and present serious obstacles in the way of its progress; but did the gospel ever yet find a field which was free from antagonistic elements? Has the gospel any other name than to meet and overcome hostile forces and reduce a world of enemies to subjection? Human nature is one the world over, and the gospel is perfectly adapted to the work of saving men without respect to class or nationality. Wisdom to wield the sort of the Spirit is all that is wanting, and this wisdom cometh down from above.*AMS January 16, 1890, page 21.2*

If in harmony with this suggestion, the churches would pay more attention to wielding the “sword of the Spirit” and a little less to invoking the aid of the State, much good might reasonably be expected to result, not only to sinners but to the Church itself.*AMS January 16, 1890, page 21.3*

“Notes” American Sentinel 5, 3.

E. J. Waggoner

A writer in a religious contemporary says that Italy is a hard soil for the growth of Protestantism. On the other hand are the Romanists, upon whom no impression can be made, and upon the other the Infidels, upon whom still less impression is possible. Unbelief among the Italian men, he says, is general in Rome, and their absence from Church is conspicuous.*AMS January 16, 1890, page 22.1*

This state of affairs is not to be wondered at since it is the legitimate result of the Church and State *regime* which has so long cursed Italy. Men may be compelled to observe the outward forms of religion, but that does not make them truly pious, and when the compulsion is remove they will surely go farther in the other direction than though they had not been coerced. Coercion in religion breeds hatred, and hatred is a very opposite of Christianity.*AMS January 16, 1890, page 22.2*

The *Christian Advocate* of this city says:-*AMS January 16, 1890, page 22.3*

That idleness is a prolific cause of vice and crime is made clear by facts constantly coming under the observation of those who read the papers and study the condition of society.*AMS January 16, 1890, page 22.4*

This is true, and being true is it not a little strange that so many of those who know that it is true or in favor of laws compelling people to be idle one day each week. There can be no doubt that Sabbath keeping is a good thing; but habitual idleness one day each week is not Sabbath-keeping; only those keep the Sabbath, in any proper

sense of the Word, who observe the day on the Lord. The *Advocate* is right, "idleness is a prolific cause of vice," and therefore all laws that foster idleness foster vice.*AMS January 16, 1890, page 22.5*

"Back Page" American Sentinel 5, 3.

E. J. Waggoner

Owing to a lack of funds the "publication of documents of the American Sabbath Union for 1890" has been postponed.*AMS January 16, 1890, page 22.6*

The field secretary of the American Sabbath Union announces that he will make another lecture trip across the continent and back, starting across in April and reaching the Atlantic again in August. Definite dates and places of giving the lectures, are not yet announced.*AMS January 16, 1890, page 22.7*

The local Sunday bill for the District of Columbia was presented in the House of Representatives by Representative Breckinridge, of Kentucky. The Speaker referred it to the Committee on Education and Labor, but by request it was afterward referred to the Committee on the District of Columbia. We hope to have a copy of the bill for comment in our next issue.*AMS January 16, 1890, page 22.8*

We have received a circular from the secretary of the American Sabbath Union, announcing that the Union is to hold a convention at Washington, D. C., January 30 and 31. "Everybody" is invited, but "especially the friends of the American Civil Sabbath in Virginia, West Virginia, Maryland, and the District of Columbia." "The leading purpose of the convention" as announced "is to urge upon Congress the request of the commissioners of the District of Columbia" for a Sunday law. The circular announces that "distinguished Senators, Congressmen, pastors and others are expected to speak""besides Mr. Crafts.*AMS January 16, 1890, page 22.9*

Colonel Shepard of the so-called Sabbath Union, is making himself ridiculous and bringing religion, which he is supposed to represent,

into contempt by such utterances as the following which is attributed to him in a speech before the re-cent Dominion Evangelical Alliance:-*AMS January 16, 1890, page 22.10*

The West Shore and Hudson River Railways, which were started for the purpose of running Sunday excursions, were driven into bankruptcy by the Lord. A new management cut off the Sunday traffic as far as possible, and now their finances are in good condition. At one time no Sunday elevated trains were run on the Sabbath, when it was arranged that a train should be asked for by a Christian minister, who, by the way, very soon was called from earth.*AMS January 16, 1890, page 22.11*

It may do to talk this sort of stuff to people who do not know the facts in the case, but it will not impress others much. The truth is that the West Shore Railroad was driven into bankruptcy by a most ruinous competition. Then it passed under the management of the New York Central and Hudson River Railroad. The rates were increased and the number of trains reduced, and the Vanderbilts make money out of it. *And Sunday trains both freight and passenger are run*, and have been all the time, both on the West Shore and the New York Central.*AMS January 16, 1890, page 22.12*

It is stated that the General Assembly of the Church of Scotland has issued a pastoral address on non-church-going and its causes, which it asks to be read over the pulpits in all the churches on a convenient Sabbath. It points out that in Glasgow, the most populous city of Scotland, there are not fewer than one hundred and twenty thousand persons who are alienated from public worship. It is further remarked that there is a similar and alarming pro-portion of people in other towns, and even in rural parishes, who habitually absent themselves from church.*AMS January 16, 1890, page 22.13*

It may be interesting to remember in this connection that Scotland is probably the most strict Sunday observing country in the world; but it seems that something more than simply refraining from work on Sunday is required to make people pious, or even to insure their attendance at church. Evidently that which Scotland needs (?) is a

law requiring every body to attend church who is not excused for some good and sufficient reason. The National Reformers should see what can be done for the country of the Covenanters.*AMS January 16, 1890, page 22.14*

We should like for some of the people who favor the suppression of base-ball on Sunday, to point out what there is about a base-ball game that is uncivil on Sunday any more than on any other day. No one pretends that the playing of a game of base-ball is uncivil in any sense. It cannot be shown that it is in any way uncivil on Sunday, and it is not because of any incivility in it that they propose to suppress it on Sunday. Nor is this all; the playing of base-ball is not even irreligious. It is true that men who are not religious play base-ball. It is equally true that men who are religious, and strictly so, can play base-ball and still be religious. Then it is not because the playing of base-ball is either uncivil or irreligious that they propose to suppress it on Sunday; it is solely because Sunday is held by certain people to be a religious day, and that it is to be devoted to religious exercises; and as the playing of base-ball is not a religious exercise, therefore it is not consistent with the religious observance of a day. Consequently the only purpose of the enactment and enforcement of Sunday laws is to enforce the observance of it as a religious day. It is to compel people who are not religious to pay religious tribute to those who pretend to be religious. But if the Government is to do this in one thing when it is demanded, why not in every else as it may be demanded, and having a thorough-going union of Church and State at once. That will be the outcome of a national Sunday law.*AMS January 16, 1890, page 22.15*

There was lately organized, in the City of New York, a league professedly to maintain American institutions. We have not yet seen a copy of its constitution or any official statement of its objects, but from what we can gather from the newspaper report, it seems to be more than anything else an organization to maintain American Protestant institutions as against Catholic institutions. Like most of the attempts in this line, that have lately been made, this looks too much like an attempt to put Protestantism in the place of legal recognition rather than Catholicism, and no American institution can ever be defended by any such means as that. Protestantism as an established religion, is only the Papacy in principle and under

another name. We shall give our readers more particulars in this matter hereafter.*AMS January 16, 1890, page 22.16*

“One of the most prominent characteristics of the American Sabbath Union, says its organ, the *Pearl of Days*, is its broad basis of practical Christian union for one national, civil, and religious object. Its only ‘shibboleth’ is the preservation of ‘the Christian Sabbath as a day of rest and worship.’ It has no ‘shibboleths’ no other motto upon its banner. For this supreme end Protestants and Romans Catholics can and do co-operate, even if they are not incorporated in the institution itself. Religion and patriotism combine together to keep and to hand down succeeding generations the blessing of ‘the Lord’s Day.’*AMS January 16, 1890, page 22.17*

Certainly the object of the so-called union is “civil and religious;” it is civil in that it demands that the civil power enforce a religious institution; and it is religious in that the great underlying motive of the leaders in the “union” is the exaltation of Sunday because of the sacredness which in their minds attaches to that particular day. The term “civil” which they use is simply sugar used to catch flies that might not relish the odor of Church and State vinegar.*AMS January 16, 1890, page 22.18*

January 23, 1890

“Front Page” American Sentinel 5, 4.

E. J. Waggoner

In his late speech in New York City, Mr. Crafts said:-*AMS January 23, 1890, page 22.19*

Vermont is the only State in which the Woman's Christian Temperance Union has not a Sabbath Observance Superintendent; the reason being that whatever may be the wrongs in Vermont, Sabbath breaking is not one of them.*AMS January 23, 1890, page 22.20*

Yes, indeed, the American Sabbath Union and the Woman's Christian Temperance Union can boast, of Vermont. Vermont is directly in their line of things. The Sunday laws of Vermont are exactly after their own hearts; for we have it upon the authority of Mr. Crafts himself that the Vermont Sunday laws require people to go to church and to religiously observe, the day.*AMS January 23, 1890, page 22.21*

The *Christian Nation* says:-*AMS January 23, 1890, page 22.22*

God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of nations. The Bible, God's revealed will, contains law for nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgement of this authority, and obedience to this law, constitute a truly Christian nation.*AMS January 23, 1890, page 22.23*

It is an easy matter to say that this is so, but it would be difficult to prove it by any statement of the Scriptures themselves. God has promised the world to Christ, but it has not yet been given into his hands; nor will it be till the time comes for the destruction of all earthly powers. This is clearly indicated in the second Psalm. Christ himself said that his kingdom is not of this world, and has likened himself to a nobleman going into a far country to receive for himself a kingdom and to return. And it is at the time of his return that he

will take the kingdom. But some of his professed followers not content to wait for his return are officiously trying to force the kingdom upon him in his absence, with the sense, with the evident purpose of setting themselves up as his representatives, to administer the government in his stead. It is this usurpation of power which we oppose. Christ has his representatives in the world, but the only authority ever given to them is found in *Mark 16:15* and parallel texts. Working under this commission the apostles besought men to be reconciled to God, and that is all anybody has any right to do. To adopt the Bible as the law for the government of the Nation would simply be to provide that the majority should dictate to the minority in all things pertaining to religious faith and practice.*AMS January 23, 1890, page 22.24*

“Rome and Liberty” American Sentinel 5, 4.

E. J. Waggoner

This article which we clip from *Present Truth*, a religious paper published in London, shows that even in England the contest now being waged in this country between the principles of Protestantism and the principles of the Papacy, is being watched with no little interest. The fact is also recognized that the principles of the so-called National Reform Association are the principles of Rome. *Present Truth* says:-*AMS January 23, 1890, page 22.25*

In an Encyclical published a few years ago, the Pope said, “All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the principles of the true church. All Catholic writers and journalists should never lose, for an instant, from view the above prescriptions.” It has been urged officially that this should be specially kept in mind in England and the United States. The activity of Catholics, as *Romanists*, in the field of politics and journalism in England, is a constant reminder that the advice is being acted upon.*AMS January 23, 1890, page 22.26*

The recent Catholic Congress in America has drawn attention again to the work of Rome in the United States. A suspicious feature of the conference was the repeated and vociferous protestation of

loyalty to free institutions. Those who are loyal at heart are content to let their lives and work show it, and do not find it necessary to multiply honeyed words. It was not many years ago that a papal encyclical anathematized "those who assert the liberty of conscience and of religious worship." Speaking of the present position of the controversy in America-and we can see there more fully developed, perhaps, the forces which are at work in this country the *Christian Commonwealth* says:-*AMS January 23, 1890, page 22.27*

From across the Atlantic come many ominous warnings of a great struggle soon to come. The great Republic is awaking to the prospect of a battle which can in no way be decided, for it is simply a fact of inevitable destiny that the people of America must pass through a conflict with Rome. Rome! Name of unspeakable portent! The very word calls up a whole panorama of lurid apocalyptic visions: For ages the wave of human energy has rolled westward. And in our day the battlefield where the crowning struggle of liberty is to be fought seems likely to be found in the western Hemisphere.*AMS January 23, 1890, page 22.28*

But the *Commonwealth* draws inspiration from a recently published work showing the "increase of Protestantism and the decline of Popery." It says:-*AMS January 23, 1890, page 22.29*

The Protestant peoples are rapidly tending to out-number the Romish, and this single fact entirely settles the future outlook. As to America, when the Puritan element there is really roused the ambitious and dogmatic Romanism which is seeking to seat itself in a dominant attitude over the grand new prerogative of nations-liberty for all consciences-will quickly be convinced that it is in the minority and must never hope to emerge from such a position.*AMS January 23, 1890, page 22.30*

This faith as to the increase of Protestantism, is based on figures showing the increase of nominally Protestant people. But we do not forget the words, of an eminent European who said, "Protestants there are, but Protestantism is dead;" nor the words of the late Dr. Prochnow, "The land of Luther needs again the spirit of Luther;" nor the very recent remarks of Mr. J. A. Froude, That magnificent

intellectual Protestantism is forever dead. The spirit that inspired Cromwell and William of Orange, oh! that spirit has altogether died out." Were this not the truth, the children of the Reformation would do the works of the Reformation.*AMS January 23, 1890, page 22.31*

Even the "Puritan element" which is expected to become roused in America, has been fawning upon Romanism and begging its co-operation in powerful movement which is designed to amend a Constitution now guaranteeing freedom of conscience to all, so that it shall be what is called a 'Christian Constitution,' which "would disfranchise every logically consistent infidel," along with whom, it is declared, the Christian observers of the seventh-day Sabbath, and the Jews would have to be placed. To effect this revolution, the aid of the Romanists is necessary, and some time ago an article in the organ of this "reforming" movement, the *Christian Statesman* said, that although they might expect some rebuffs at first, the time had come "to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it." The same programme anticipates the confirmation of religious instruction into favor, is what she calls the "true religion." And when the tiger is unchained by the removal of those Constitutional barriers which have placed matters religious where the religion of Christ places them, outside the jurisdiction of civil government, it will need no prophet to foresee the result. We will let the *Christian Commonwealth* state it:-*AMS January 23, 1890, page 22.32*

The 8,000,000 of Papists in the United States are being drilled day and night to demand supremacy over the civil power in the all-important department of public education. Should the people of the United States yield the control of the schools to the Romish hierarchy, the death-knell of popular liberty would be rung.*AMS January 23, 1890, page 22.33*

"Back Page" American Sentinel 5, 4.

E. J. Waggoner

The American Sabbath Union officially makes the following announcement of what it wants, and it is this:-*AMS January 23,*

1890, page 32.1

What we want in this matter of Sunday work is total abstinence.*AMS January 23, 1890, page 32.2*

Mr. Crafts reports that he found a conference of ministers in New England that declined to indorse the petition to Congress for a national Sunday law. Good! May such conferences increase in number daily.*AMS January 23, 1890, page 32.3*

The secretary of Publications and Legislation of the American Sabbath Union, has issued a circular in which he says: "Some churches have appropriated a hundred dollars for the prevention of heathenizing America by Sabbath reform." Well, the AMERICAN SENTINEL appropriates more than twice that amount every week, for the prevention of the heathenizing of America by such Sabbath reform as is represented by the American Sabbath Union. We know of one church that appropriates yet more than this for the same purpose. And let the good work go on.*AMS January 23, 1890, page 32.4*

A lady writes thus from Rockport, Atchison County, Mo.:*AMS January 23, 1890, page 32.5*

EDITORS AMERICAN SENTINEL: One of your papers came to me a few days ago. I must say I like the spirit of freedom it breathes, for I see you not only wish to preserve the rights and liberties of the minority of Christians, but the free government our fathers bequeathed to us baptized in their own blood. I should consider myself unworthy of a free government or the right to worship God according to the dictates of conscience except I am willing to grant to all, both great and small, the right to worship how, where, and what they please.*AMS January 23, 1890, page 32.6*

The American Sabbath Union says that its work for Sunday laws is "a real home missionary cause", "of like importance with the Christianizing of heathen lands." But the American Sabbath Union is attempting to do its work by legislation, especially national legislation, therefore the American Sabbath Union in asking State support thereby asks the State to take part in a missionary enterprise and do a missionary work of like importance with the

Christianizing of heathen lands. This argues that the Government of the United States is a missionary society. The work of Christianizing heathen lands was committed by Jesus Christ to his disciples and not to the Roman Empire; to his Church and not to the State; and never since that has he committed that work, nor any part of it, to the State. It is committed, and belongs, to the Church only. If the Church cannot do that work without the help of the State, she cannot do it at all. Therefore the American Sabbath Union, in asking for Sunday laws asks the State to aid the Church. It asks for a union of Church and State in the work of "Christianizing" the people. Deny it as they may, the evil that is in this Sunday-law movement will crop out, unconsciously though it be. Let everybody understand that the Government of the United States is not a missionary society; but that the American Sabbath Union proposes to make it such a thing.*AMS January 23, 1890, page 32.7*

The American Secular Union makes the following announcement:-*AMS January 23, 1890, page 32.8*

The American Secular Union, a voluntary association having for its object the complete separation of Church and State, in practice as well as in profession, and in no way committed to any system of religious belief or disbelief, acting herein by its President, Richard B. Westbrook, A. M., LL.D., as its special trustee and attorney-in-fact, hereby offer a premium of one thousand dollars (\$1,000), lawful money of the United States, for the best essay, treatise, or manual adapted to aid and assist teachers in our free public schools and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the *purest principles of morality without inculcating religious doctrines*.*AMS January 23, 1890, page 32.9*

The papers should all be submitted by April 1, 1890, though more time will be granted if necessary, and the committee is now ready to receive manuscripts. Each manuscript is desired to be in typewriting, or, if written with the hand, must be very clearly written. It should have a special mark or designation, while the real name and post-office address of the author should be sent separately, in a sealed envelope bearing the same mark as the manuscript. Both

manuscript and envelope to be addressed to R. B. Westbrook, No. 1707 Oxford St., Philadelphia, Pa., postage or express prepaid.*AMS January 23, 1890, page 32.10*

The Ridgewood Amusement Company of Queens County, N. Y., leased their grounds for playing base-ball and the clubs played on Sunday. The grand jury indicted the company for maintaining a nuisance in allowing Sunday base-ball. The company made no denial of letting the grounds nor of letting them for the purpose of playing base-ball, nor that base-ball was played there on Sunday. The company denied that it was a nuisance and brought many citizens and some officials, all residents, who testified that it was not a nuisance. Of course, the prosecution failed to convict. The American Sabbath Union is considerably annoyed at this, and says, "Every lawyer knows that it is a much more difficult matter to convict for maintaining a nuisance than to convict for Sabbath-breaking. The indictment should have been for Sabbath-breaking." But Sabbath-breaking is distinctly an offense against God. It is essentially a religious offense and no man is responsible to any soul on this earth for Sabbath breaking; and when the power of the post State is employed to deal with the offense of Sabbath breaking that power is not carried entirely beyond every limit that properly pertains to the jurisdiction of civil government.*AMS January 23, 1890, page 32.11*

A correspondent of the *Central New Jersey Times* says in a recent communication to that paper:-*AMS January 23, 1890, page 32.12*

Rome does not know what liberty of soul, body or conscience is, and she never has since she claimed temporal power. Catholics, however, have rights that should be respected, and it must be a source of regret that efforts, resolutions, and discussions, even of some religious bodies, have savored of compulsion and of legislation against Catholics. That is all wrong. If a Protestant majority can legislate against Catholics, a Catholic majority have just as good right to legislate against Protestants, and as a Baptist I want Catholics to have just the same rights and privileges as myself.*AMS January 23, 1890, page 32.13*

Certainly Catholics have just the same rights that Protestants have,

and those rights should be respected. And when Protestants forget this and seek to evade the rights of the Catholic minority they cease to be Protestants, for not all Papists are in the Papal Church. The Protestant principle is that so far as his fellow-men are concerned every man shall be left perfectly free in matters of religion, and only those who act upon this principle are entitled to the Protestant name.*AMS January 23, 1890, page 32.14*

The home address of Alonzo T. Jones is 75 West 100th Street, New York City.*AMS January 23, 1890, page 32.15*

January 30, 1890

“Front Page” American Sentinel 5, 5.

E. J. Waggoner

It seems that some effort was made in the last Congress to have some action taken on the Sunday-Rest bill, and that even on Sunday. The secretary of Legislation of the American Sabbath Union in complaining of “the God-defying, law-defying Sabbath desecration by Congress” on the Sunday before inauguration day, says: “The Christian men of Congress did not, as on a former occasion, prevent a Sunday session by denying the right of Congress to require Sunday work of any of its members, and retiring in a body, and so destroying the quorum. Instead of such a protest, there was only a shallow jest, called up by a Sunday motion relating to the Sunday-Rest bill, that it was not proper to work on such legislation on the Sabbath.” That was not a shallow jest. That was a very wise and a very pious observation. We suggest that that gentle-man be made chairman of the committee that has charge of the Sunday-Rest bill.*AMS January 30, 1890, page 33.1*

The Chicago *News* of the 6th inst., has the following item:-*AMS January 30, 1890, page 33.2*

Mr. Joseph W. Morton of Chicago takes issue with the statement of the Rev. Wilbur F. Crafts, of the American Sabbath Union, that the petition for certain Sabbath reforms which was presented to the last Congress was signed by more than ten million adults. “To contain ten million signatures,” says Mr. Morton, “would require at least 166, 667 sheets, making more than 347 reams, which, at the average rate of twelve and one-half pounds to the ream, would weigh more than two and one-sixth tons. The length of the petition would be a little more than sixty-three miles.” Mr. Morton is very confident that no such petition was ever presented to Congress on any subject.*AMS January 30, 1890, page 33.3*

Of course, no such petition was ever presented. The SENTINEL has repeatedly shown how the petitions referred to were made to represent such a vast number of petitioners, and it is certain that

there has never been in any country a greater abuse of the right of petition. Whole denominations were counted on the strength of the vote of a few men not chosen for any such purpose; and even worse than that, the whole Roman Catholic Church was counted as petitioners, simply because Cardinal Gibbons wrote a letter to Mr. Crafts, saying: "I am happy to add my name." It is true that, owing to the strenuous efforts being put forth by the friends of Sunday legislation, there is a growing sentiment in favor of such laws, but it is not true that any such number as they claim have ever petitioned for a Sunday law in any legitimate manner.*AMS January 30, 1890, page 33.4*

"Notes" American Sentinel 5, 5.

E. J. Waggoner

One of the recommendations adopted by the Paris International Sunday Congress, upon "The Weekly Rest Day from a Social Point of View," is this:-*AMS January 30, 1890, page 39.1*

The smallest amount of rest which one ought to have is one day in seven; we mean by that, the Sabbath day, for that which is necessary for man is not a day of relief from labor only, but a day for true moral elevation.*AMS January 30, 1890, page 39.2*

If it is a day of rest simply from a social point of view, what matters it which day it is. From a social point of view, one man or a thousand men can rest just as well on one day as another. But that is not what the Congress meant to recommend. The Congress "means" that the Sabbath day is the one which shall be observed for rest and which is the smallest amount of rest that any man ought to take, and that not for physical rest primarily, but for true moral elevation. In this the Congress abandons the social point of view, adopts the religious, and places the day of rest upon the religious basis, and by so doing, it contradicts itself in its recommendation. But this is not an exceptional case by any means. No argument has ever yet been made professedly from a civil or social point of view that did not in fact rest upon the religious. And no such argument never can be made. The thing is religious in itself. It cannot be made anything else and by no argument can it ever be made consistently

to appear anything else.*AMS January 30, 1890, page 39.3*

“Back Page” American Sentinel 5, 5.

E. J. Waggoner

The *Christian Nation* criticises the SENTINEL for maintaining that “governments derive their just powers from the consent of the governed,” and makes an extended argument to prove that this is not true. We know that it is not true according to the National Reform religious-legislation theory; but it is true according to the American theory, and the American theory is true according to the Word of God.*AMS January 30, 1890, page 40.1*

The American Sabbath Union prints the following inquiry:-*AMS January 30, 1890, page 40.2*

Is it not time to start a righteous crusade, under the laws of God and of man, in abolition of this ruinous system of [Sunday] bondage?*AMS January 30, 1890, page 40.3*

Oh, certainly it is! Let the crusade be started at once. Let this cruel bondage be abolished. And in order that this may be accomplished swiftly and certainly, we suggest that the American Sabbath Union change its name to the American Abolition Union. Let slavery be abolished, say we, forever!*AMS January 30, 1890, page 40.4*

December 29th, Mr. Crafts, of the American Sabbath Union, delivered an address at Association Hall, 86th Street, New York City. In that address he said:-*AMS January 30, 1890, page 40.5*

The national Lay Congress of Roman Catholics after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of co-operation with Protestants in Sabbath reform of which the following is a full and correct copy: “There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judeaic Sabbath, we can bring the masses over to the moderation of the Christian

Sunday. To effect this, we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influences of saloons in politics, the crime and pauperism from excessive drinking, require legislative restriction which we can aid in procuring by joining our influence with that of the other enemies of intemperance. Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies. We favor the passage and enforcement of laws rigidly closing saloons on Sunday and forbidding the sale of liquors to minors and intoxicated persons.”*AMS January 30, 1890, page 40.6*

Upon this Mr. Crafts remarks:-*AMS January 30, 1890, page 40.7*

This does not mean that the millennium is to be built in a day. This is only a proposal of courtship, and the parties thus far have approached each other shyly.*AMS January 30, 1890, page 40.8*

When courtship has gotten so far along as the proposal, marriage is not far off, especially where the parties are so coy as is this species of Protestantism. And when this marriage between Protestantism and Catholicism is accomplished, what will become of the Protestant portion of the union? What kind of Protestantism is that, anyhow, which so willingly, or rather anxiously, carries on a courtship with Roman Catholics to the extent of receiving a proposal of marriage? Yes, that marriage is coming, and like every other great feature of Catholicism, it is contrary to nature-one woman marrying another. And the fruit of it will be, as pictured in the Scripture, a hideous, nondescript monster. Let there be raised up in this land a Protestantism that will assert itself not only against Roman Catholicism as such, but also against this degenerate Protestantism that has forgotten its place and its mission in the world.*AMS January 30, 1890, page 40.9*

The resolution “that drunkenness shall be made odious” by giving it governmental and religious sanction six days in the week, is likewise worthy of the Catholic Church.*AMS January 30, 1890, page 40.10*

The organ of the American Sabbath Union says that “the opposition to Senator Blair’s Sunday-Rest bill, introduced in the United States

Senate, December 9, and printed in the *Pearl of Days*, is based upon a false assumption. That bill does not assume, as it is claimed, that civil legislation upon this subject appeals to the divine law for its support. Nothing of this kind appears in the bill.” Certainly nothing of the kind appears in the bill, for it has been omitted for the express purpose of disarming opposition to the measure. It is, however, not a false assumption to say that the bill is a religious measure and that the motives of its promoters are purely religious. A careful comparison of the bill as introduced in the Fiftieth Congress and as now pending in the Fifty-first Congress will convince anyone that precisely the same object is to be accomplished by the bill as it now stands, as it was hoped to accomplish by it as originally framed. We print on another page an article from one of our exchanges which shows this so plainly that none can fail to see it. *AMS January 30, 1890, page 40.11*

We notice that some of our exchanges, as well as a number of our correspondents, make the mistake of confounding the Blair Educational Bill with the Educational Amendment. These are not identical by any means. The Blair Educational Bill is a measure that has been advocated by Senator Blair for several years, and has passed the Senate several times. The object of this bill is to appropriate a certain amount—seventy millions, we think—from the surplus funds in the public treasury to the different States of the Union according to the proportion of illiteracy. But this bill does not propose in itself to have anything to do with religion in the public schools; it simply proposes to take some of the surplus in the public treasury and divide it amongst the States for the States to use according to their own educational systems. *AMS January 30, 1890, page 40.12*

The Educational *Amendment* proposed by Senator Blair, is that which we have printed and commented upon in the SENTINEL. This proposes to amend the Constitution of the United States so that the principles of Christianity shall be taught in all the public schools in the Nation. *AMS January 30, 1890, page 40.13*

The Educational *Bill* would become a law, and of force, merely upon the action of Congress and the approval of the President. The proposed *Amendment* would be of no force until it was approved by

three-fourths of the States. We shall print soon a copy of the Blair Educational *Bill* that our readers may understand just what the intent of it is. We make these remarks just now, only for the purpose of correcting the mistake that some have made, of confounding the bill with the proposed amendment. Please don't do it any more.*AMS January 30, 1890, page 40.14*

The American Sabbath Union complains that, "New England is in peril from Sunday work and Sunday dissipation." How can it be otherwise under Sunday laws? The effort of the Sunday-law workers is to preserve Sunday as a religious day. Secular work is not in harmony with the religious idea of the day, therefore, work is forbidden. When work is forbidden to those who are not religious they are compelled to be idle, dissipation is the sure outcome; and that also is out of harmony with the religious idea of day. As Sunday is held to be the palladium of salvation for the State; whatever State it is that has Sunday laws will always be in peril from Sunday work and Sunday dissipation.*AMS January 30, 1890, page 40.15*

February 7, 1890

“Front Page” American Sentinel 5, 6.

E. J. Waggoner

The *Christian Advocate* of this city notices a recent case at law, in which a verdict was brought into court on Sunday, and says:-*AMS February 7, 1890, page 41.1*

Colonel Ingersoll, for the defendant, rose to move to set aside, for for a new trial. Judge Ingraham declined to transact any business on Sunday, beyond the mere receiving and recording of the verdict necessary to relieve the jury, and told the anti-Christian to wait till Monday. If the latter and his abettors (some of them nominal Christians) get their way, there will be no rest-day in this country.*AMS February 7, 1890, page 41.2*

The SENTINEL is not an admirer of Mr. Ingersoll, nor are we in sympathy with his views upon religious questions, but we fail to see in the facts stated by the *Advocate*, any justification for the fling made at that gentleman and “his abettors.” We have no idea that Mr. Ingersoll wants any judge to do business on Sunday if he doesn’t want to, nor do we know of anybody who wants the laws of the land so changed that courts shall uniformly do business upon that day. If judges and other court officials want to observe Sunday religiously or otherwise, nobody ought to object, and the SENTINEL does not object; but it does object to laws requiring those to observe Sunday who do not wish to observe it, and that whether they religiously observe another day or not.*AMS February 7, 1890, page 41.3*

“Sunday Slavery” American Sentinel 5, 6.

E. J. Waggoner

The *Pearl of Days* repeats its dismal wail about “Sunday slavery,” and says that “if it is not abolished, it will soon number more millions than the Africans who were emancipated by the civil war and the Constitution of the United States.” Why don’t the *Pearl of Days*

make a test and carry the case of one of these Sunday slaves to the United States courts under that amendment to the Constitution which abolished slavery in the United States? Or does the *Pearl* understand that it was only African slavery that was abolished in the United States? If that is the only way the *Pearl of Days* understands the Thirteenth Amendment, then we would say for its benefit, that neither the word "African" nor any other qualifying phrase is in that amendment. The amendment says that "neither slavery nor involuntary servitude, except as a penalty for crime, shall exist in the United States." And that will cover Sunday slavery as well as any other kind. At least the probability that it does, is worth risking a case upon in the United States courts. Let the case be presented. *AMS February 7, 1890, page 46.1*

"Not a Valid Reason" American Sentinel 5, 6.

E. J. Waggoner

The *Lever* says that "the saloon is to-day a greater hindrance to the cause of Christianity than all others;" and inquires, 'What will become of the Republican and Democreatic voters for sustaining parties that keep the saloon as a stumblingblock between God and humanity?' We do not know what will become of them. But granting the saloon is the greatest hindrance to the cause of Christianity, it is not the only hindrance; and if the Government is to abolish the saloon in the interests of Christianity, and because it is a hindrance to Christianity, then having done so much, why should it not go on and abolish the next greatest hindrance to Christianity? and the next, and the next, until it has abolished every one that there is in the world? If the Government is to take away one stumblingblock between God and humanity because it is such, then why shall it not continue the work and take away every one? If the Government is to do this, what is the Church for? And if government can do this, what was the Church instituted for? If it can be done by law what is the use of the gospel, and what was the use of instituting the gospel? The truth is that the reason which the *Lever* and the third party Prohibitionists, as a whole, present for prohibition, are not valid reasons at all. They are not worthy of recognition by government, nor are they worthy of the support of any man. They mean nothing short of an absolute union of Church and State. Of

course they deny it, and we grant that many of them do not see it. It is true, however, whether they see it or not. Prohibition upon a proper basis is a proper thing, and a good thing, but prohibition upon the basis advocated by the *Lever*, the *Voice*, and such papers, would be an unmitigated evil.*AMS February 7, 1890, page 46.2*

“A Question” American Sentinel 5, 6.

E. J. Waggoner

In Brooklyn, N.Y., four persons were convicted and fined from \$100 to \$500, for refusing to give to certain children medicine prescribed by physicians, choosing rather to treat the children by other means. They were people who believe in the “faith cure,” and the children died, hence, the prosecution and the punishment. This has caused much discussion in the public press, some taking one side and others the other. All that we shall say just at this time is simply to inquire, How would it do to impose such a fine upon those who do not believe in this method of treatment-the doctors for instance-every time they lose a case?*AMS February 7, 1890, page 46.3*

“Back Page” American Sentinel 5, 6.

E. J. Waggoner

We have received the first number of the *Southern Sentinel*, published at Dallas, Texas. It is devoted to the same cause as the AMERICAN SENTINEL. We heartily wish it success. May such Sentinels be posted all along the line.*AMS February 7, 1890, page 48.1*

The “call” for that National Reform convention, lately held in Cincinnati, was signed by eighty-two persons. Seventy-three of these were preachers, the rest were made of eight laymen and one woman. And yet they try to pass that off as a representative “citizens” meeting, simply in the interests of the State!*AMS February 7, 1890, page 48.2*

SECTION 11, of Article 1, of the Constitution of the new State of

Washington, contains this sentence: "No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or to the support of any religious establishment." Yet, as plain as that is, it was attempted when the Legislature met to have a chaplaincy established for the State and the legislative sessions to be opened with prayer. The scheme failed as it was proper that it should. The word "exercise" shut off that relic of the union of Church and State.*AMS February 7, 1890, page 48.3*

According to the *Colorado Graphic* of January 18, the people of Denver are losing interest in the Sunday-closing crusade, inaugurated there some months since. At a recent meeting in the interest of the crusade, which the *Denver News* described as "another of those great meetings," it is stated that only one hundred and seventy-two persons were present, by actual count, "including forty-one ladies and ten or more children." This certainly does not look very much like "a great popular uprising," especially in a city of the size of Denver. One great trouble about this movement is, that while its real object is the exaltation of Sunday, it professes to be primarily a temperance movement. A great many temperance people see this, and hence stand aloof from the movement which would otherwise have their support. That sort of prohibition which proposes to compromise with the saloons, allowing them six-seventh of the time in which to carry on their business, is not worthy of the name of temperance, and not a few are beginning to see it.*AMS February 7, 1890, page 48.4*

The National League for the Protection of American Institutions, by its Law Committee, has reported the form of an amendment to the national Constitution, which it intends to ask shall be adopted. It reads as follows:-*AMS February 7, 1890, page 48.5*

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property, money or credit, or any power of taxation, or authorize either to be used for the purpose founding, maintaining or aiding any church, religious denomination or religious society, or any institution, or undertaking under sectarian or ecclesiastical control.*AMS February 7, 1890, page 48.6*

That might be made a part of the Constitution of the United States, and yet, under the decisions religion could be taught and religious exercises conducted in the public schools in all the States where it is now done. Such, however, is not according to American principles, therefore the League's proposed amendment ought to be amended at once.*AMS February 7, 1890, page 48.7*

February 14, 1890

“Front Page” American Sentinel 5, 7.

E. J. Waggoner

The Detroit (Mich.) *Free Press*, makes the following good point against those preachers who propose to have Monday morning's paper printed Saturday night, before midnight:-*AMS February 14, 1890, page 49.1*

“There is a minister in Minnesota who thinks a Monday paper can just as well be prepared Saturday night. His congregation should keep a sharp lookout on him. A man with a notion of that kind is quite capable of ringing in a 10-year-old sermon on his people for a fresh one.”*AMS February 14, 1890, page 49.2*

Miss Willard finds that the non-partisan Woman's Christian Temperance Union movement is proving to be of more importance than she suspected. It seemed to be a very light thing at the time of the National Convention in November last, but now there seems to be some alarm; for she has found it necessary to issue a national address, pleading for the old organization “to be kept up,” and saying that “local branches must be maintained so long as a single white ribboner is left.” We wish success to the non-partisan movement, and hope that that movement may bring the temperance work back to its original intent, and to sound principles.*AMS February 14, 1890, page 49.3*

“For Policy's Sake” American Sentinel 5, 7.

E. J. Waggoner

The Freethinkers profess to be decidedly opposed to Sunday laws everywhere. Yet the *Truth Seeker* reports from “a friend” in the Washington Legislature, the following words:-*AMS February 14, 1890, page 53.1*

A majority of both houses are really Freethinkers but many of them are also politicians, and would make no break that would hurt their

politics; but yet I am in hopes, and encouraged to think that I can get through a Sunday law that will be quite liberal. I am convinced that the majority of the members would prefer none, but for policy's sake, we will have to have something.*AMS February 14, 1890, page 53.2*

The politician takes precedence of the *free thinker* there. The Freethinkers are much like many other folk with whom they find so much fault. The *Truth Seeker* very properly remarks, that "comment on that state of things is almost superfluous." The American Secular Union needs to hurry along with its one thousand-dollar prize manual of "the purest principles of morality." It is much needed in the Washington Legislature right now.*AMS February 14, 1890, page 53.3*

"Back Page" American Sentinel 5, 7.

E. J. Waggoner

The Secretary of the Philadelphia Sunday-law Association, Rev. T. A. Fernley, reports that there are in that city "283 Personal Liberty Leagues, representing 35,000 men, who will next autumn show their hand in politics" in opposition to Sunday laws. Can the Church carry on a political contest with such an element as that and keep herself pure? Merely to contemplate such a prospect ought to convince the Church instantly and once for all that such is not the field where she is to put forth her efforts.*AMS February 14, 1890, page 56.1*

We have full verbatim reports of all the speeches made in the Washington City Sunday Law Convention. As soon as we can get them turned from short-hand into type-written copy, we hope to print them with comments, in the SENTINEL, if possible. The speeches are so thoroughly representative of the movement we want all our readers to have them. They may, however, prove to be too long to print in the SENTINEL, with the necessary comments. If that should be the case we hope to be able to issue them as a number of the *Sentinel Library*.*AMS February 14, 1890, page 56.2*

One of the chiefest sophistries of the Sunday-law advocates is

couched in the would-be innocent inquiry, "If Congress has the right to say that eight hours shall be a day's work, why has it not the right also to say that six days shall be a week's work?" To this there are several answers:-*AMS February 14, 1890, page 56.3*

1. In making eight hours a day's work, Congress does not attempt to define what particular hours shall compose the day, as it is asked to do in the enactment of a Sunday law.*AMS February 14, 1890, page 56.4*

2. Congress does not declare that if anybody works more than eight hours for a day he shall be fined one hundred or a thousand dollars, as it is asked to do in the enactment of a Sunday law.*AMS February 14, 1890, page 56.5*

3. These men have never asked, nor has it ever been proposed by anybody, that Congress shall say that six days shall be a week's work.*AMS February 14, 1890, page 56.6*

Let Congress, in order to make eight a day's work, undertake to enact a law declaring that no person or corporation shall perform, or authorize to be performed, any secular work, labor, or business, except works of necessity or mercy; nor shall any person engage in any play, game, or amusement or recreation; nor shall any mails or mail matter be handled or transported in time of peace; nor shall there be any military or naval drills, musters or parades, except assemblies for the due and orderly observance of religious worship; before eight o'clock A. M.; between twelve o'clock M. and one o'clock P.M.; or after five o'clock P.M.; of any day-let Congress attempt to enact such a law as that, and we think the people could readily see the difference whether the preachers would or not.*AMS February 14, 1890, page 56.7*

It will be of interest to those who have supposed from the representations of Mr. Crafts and his co-workers that the working men were everywhere clamoring for a national Sunday law to know that instead of shouting themselves hoarse for the Blair Sunday bill, the Trades Union of Syracuse, New York, at a meeting held in that city, on the 28th ult., adopted resolutions against that measure.*AMS February 14, 1890, page 56.8*

We derive our information from the *Syracuse Evening Herald*, of January 29, which also states that the City Hall had been named as the place for a mass meeting in opposition to Sunday and other religious legislation, but it has been decided that a larger auditorium must be procured. The American Sabbath Union should at once send some one to Syracuse to look after their fences and instruct the laboring men more perfectly in the way of National Reform. They are evidently laboring under the impression that they can rest when tired without a law of Congress to tell them when to rest and how they shall rest.*AMS February 14, 1890, page 56.9*

At Ottawa, Canada, a great stir has been created among the ones who want to be religious for others as well as themselves, because of the playing of the game of "hockey" within the grounds of the Governor-General. This is a game of ball, played with a club having a curved end. One of the prominent ones of the opposition put their case in the following statement:-*AMS February 14, 1890, page 56.10*

As a member of the Christian religion in this city, I must enter my protest against the practice lately introduced of hockey at Rideau Hall on Sunday. The fact that young men are asked seems so like a command that it requires some fortitude to refuse, and when clergymen's sons and bald-headed old men are both seen there desecrating the Lord's day the public ought to take steps towards discountenancing such proceedings.*AMS February 14, 1890, page 56.11*

The other side, by one of the Governor-General's staff, state their side of the case thus:-*AMS February 14, 1890, page 56.12*

I do not understand why the people of Canada should interfere in what is purely a private matter. If Lord Stanley sees no harm in hockey playing on Sunday I cannot see that Canadians have any right to say what day shall be set apart for recreation at the Government House. His Excellency has English precedent that the people at home do not regard a game of hockey on Sunday as so very criminal.*AMS February 14, 1890, page 56.13*

We should say to the opposition there, if it requires more fortitude than your young men have to refuse to play ball on Sunday the best

thing you can do is to cultivate in them sufficient fortitude to enable them to refuse.*AMS February 14, 1890, page 56.14*

The delegates to the World's Sunday School Convention, held in London last summer, addressed a communication to all the crowned heads of Europe, in which they "earnestly petitioned their majesties, by the use of their personal influence and constitutional power, to 'secure for the day of weekly rest the place given it in that decalogue which all Christian lands recognize, and for the good of the people, and for the glory of God, promote its recognition as a delight, holy unto the Lord.'" The Czar of Russia has his constitutional machinery in quite good working order for complying with the petition. But how will it work with the Sultan of Turkey? Is he considered a crowned head or did they leave him out?*AMS February 14, 1890, page 56.15*

January 27, the directors of the Young Men's Christian Association of Milwaukee, Wis., gave formal notice to the Woman's Christian Temperance Union, of that place, that the Union could no longer have the use of the Association building. The reason is that "having allied themselves with the Prohibition party," the women must be treated as other political organizations are and therefore must be excluded from occupying the rooms of the Association. We think that a very proper action on the part of the Young Men's Christian Association. The Woman's Christian Temperance Union has ceased to be anything but a political club, and its work anything less than a continuous political campaign. We hope that by some means the Union may be enabled to discover this, and turn once more to its proper, legitimate, and chartered object-the promotion of Christian temperance, and that by Christian methods. The management of the Young Men's Christian Association, which through all the ups and downs of the day has kept it straight on its Christian course clear of all entanglements, is worthy of the highest admiration on the part of everybody, as it has it on the part of the AMERICAN SENTINEL.*AMS February 14, 1890, page 56.16*

February 21, 1890

“Front Page” American Sentinel 5, 8.

E. J. Waggoner

The *Christian Statesman* remarks of Colonel Ingersoll's recent article on "God in the Constitution" that "the bold Atheism which it inculcates, and on which the writer rests his opposition to religious acknowledgment in political constitutions, will create a powerful revulsion of feeling in favor of the National Reform movement." It ought to do nothing of the kind. It is true that Mr. Ingersoll's hatred of Christianity is plainly shown in everything which he says, but it does not follow that because he is unreasonable and intolerant that Christians should be so too. Proper opposition to so-called National Reform rests not upon any real or supposed demerit in Christianity, but upon the fact that National Reform would, if carried out, set up men in the place of God, and thus overthrow the very religion which it is designed to maintain. The truth or falsity of the Christian religion cuts no figure whatever in the case, and the sooner both Christians and infidels come to see this fact the better, and the more hope there will be of maintaining the religious liberty enjoyed under the national Constitution as it is. *AMS February 21, 1890, page 57.1*

“Queer Christians” American Sentinel 5, 8.

E. J. Waggoner

The *Mail and Express* insists that the late political campaign, in Salt Lake City, for the power of the city government, was a contest between Mormons and Christians. It calls the successful ticket "the Christian ticket." The result it magnifies as a "Christian victory." And in its pen, it says:-*AMS February 21, 1890, page 58.1*

It is as remarkable as creditable that the disturbances of the peace were so few and slight; but the leaders on both sides were determined to control their own forces and keep them from violence, and on the side of the Christians there was ample provision of deputy marshals, detectives and special police for the prevention of any considerable amount of either fraud or

disturbance.*AMS February 21, 1890, page 58.2*

That doesn't look as though these "Christians" were much better than other people. When it comes about that "provision of deputy marshals, detectives, and special police" must be made to prevent Christians from committing "any considerable amount of either fraud or disturbance," then the fewer of such Christians as that there are in the world the better. And even then, it seems that the intention was only to prevent any *considerable amount* of fraud or disturbance! as though small or an inconsiderable amount of either were perfectly compatible with the Christian profession!*AMS February 21, 1890, page 58.3*

We do not for a moment suppose that those who ran the anti-Mormon Campaign considered that they were doing so as Christians or that Christianity entered to any extent into the contest. We only notice the facility with which Col. Elliot F. Shepard manufactures Christians. This is perfectly consistent with the theory and methods of the American Sunday Law Union, of which he is president. It is another strong reminder of the times of the fourth century when fraud and violence were commendable if only committed in defence of orthodoxy.*AMS February 21, 1890, page 58.4*

"The Puritan Idea" American Sentinel 5, 8.

E. J. Waggoner

In Dr. Herrick Johnson's address on "Sunday newspapers," which has been circulated widely as a campaign document by the abettors of religious legislation, occurred the words, "Oh, for a breath of the old Puritan," meaning that what the speaker wanted was a return to Puritan habits and customs. In the recent annual meeting of the Iowa Sabbath Convention, Mr. Gault said that what was wanted in Iowa was a wave of Puritanism. From these and other expressions we learn that the Puritan idea of government is the model for National Reformers of whatever stripe. A few quotations from a standard work may enable those who are interested to know just what kind of government a Puritan government would be. In a late work by Professor Fisk, of Harvard College, entitled, "The

Beginnings of New England,” is the following with the account of the exodus of the Puritans from Holland:-*AMS February 21, 1890, page 58.5*

All persons who came to Holland and led decorous lives there, were protected in their opinions and customs. By contemporary writers in other countries this eccentric behavior of the Dutch Government was treated with unspeakable scorn. All strange religions flock thither,” says one: “It is a common harbor of all heresies, a cage of unclean birds,” says another; “The great mingle-mangle of all religions,” says a third. In spite of the relief from persecution, however, the Pilgrims were not fully satisfied with their new home. The expiration of the truce with Spain might prove that this relief was only temporary, and, at any rate, complete toleration did not fill the measure of their wants. Had they come to Holland as scattered bands of refugees, they might have been absorbed into the Dutch population, as Huguenot refugees have been absorbed in Germany, England, and America. But they had come as an organized community, and absorption into a foreign nation was something to be dreaded. They wished to preserve their English speech and English traditions, keep up their organization and find some favored spot where they could lay the corner-stone of a great Christian State.*AMS February 21, 1890, page 58.6*

This language is not written in any spirit of captious criticism. The author manifests a spirit of fairness, and writes in an impartial manner, simply giving historical facts. That he did not charge the Puritans with inconsistency is seen from the following, which very clearly sets forth the Puritan idea:-*AMS February 21, 1890, page 58.7*

It is worthy while to inquire what were the real aims of the settlers of New England. What was the common purpose which brought these men together in their resolve to create for themselves a new home in the wilderness? This is a point concerning which there has been a great deal of popular misapprehension, and there has been no end of nonsense talked about it. It has been customary first to assume that the Puritan migration was undertaken in the interests of religious liberty, and then to upbraid the Puritans for forgetting all about religious liberty as soon as people came among them who

disagreed with their opinions. But this view of the case is not supported by history. It is quite true that the Puritans were chargeable with gross intolerance, but it is not true that in this they were guilty of inconsistency. The notion that they came to New England for the purpose of establishing religious liberty, in any sense in which we should understand such a phrase, is entirely incorrect. It is neither more nor less than a bit of popular legend. If we mean by the phrase "religious liberty" a state of things in which opposite or contradictory opinions on questions of religion shall exist side by side in the same community, and in which everybody shall decide for himself how far he will conform to the customary religious observances, nothing could have been farther from their thoughts. There is nothing they would have regarded with more genuine abhorrence. If they could have been forewarned by a prophetic voice of the general freedom or as they would have termed it, license-of thought and behavior which prevails in this country to-day, they would very likely have abandoned their enterprise in despair. The philosophic student of history often has occasion to see how God is wiser than man. In other words, he is often brought to realize how fortunate it is that the leaders in great historic events cannot foresee the remote results of the labors to which they have zealously consecrated their lives. It is a part of the irony of human destiny that the end we really accomplish by striving with might and main is apt to be something quite different from the end we dreamed of as we started on our arduous labor. It was so with the Puritan settlers of New England. The religious liberty that we enjoy to-day is largely the consequence of their work, but it is a consequence that was unforeseen, while the direct and conscious aim of their labors was something that has never been realized, and probably never will be. *AMS February 21, 1890, page 58.8*

The aim of Winthrop and his friends in coming to Massachusetts was a construction of a theocratic State which should be to Christians, under the New Testament dispensation, all that the theocracy of Moses, and Joshua, and Samuel had been to the Jews in Old Testament days. They should be to all intents and purposes freed from the jurisdiction of the Stuart king, and so far as possible the texts of the Holy Scriptures should be their guide, both in weighty matters of general legislation, and in the shaping of the smallest details of daily life. In such a scheme there was no room

for religious liberty, as we understand it. No doubt the text of the Scriptures may be interpreted in many ways, but among these men there was a substantial agreement as to the important points, and nothing could have been farther from their thoughts than to found a colony which should afford a field for new experiments in the art of right living. The State they were to found was to consist of a united body of believers; citizenship itself was to be co-extensive with church membership; and in such a State there was apparently no more room for heretics than there was in Rome or Madrid. This was the idea which drew Winthrop and his followers from England at a time when-as events were soon to show-they might have staid there and defied persecution with less trouble than it cost them to cross the ocean and found a new State.*AMS February 21, 1890, page 59.1*

The Puritans simply followed the customs of their time. Religious liberty was a thing unknown. Roman Catholicism and intolerance have been synonymous from the beginning. The Church of England was as intolerant as the Roman Church. The Puritans had not advanced far enough to perceive the error of the principle of religious intolerance, only they did not want the intolerance extended to themselves. They did not think that the Church of England ought to be intolerant, because they could see her errors, but, feeling sure that they themselves were right, they were equally sure that their opinions ought to prevail, and ought to be imposed upon others. In all New England, in the days of the Puritans, there was only one man who was far enough ahead to perceive that religion was a matter that rests with the individual, and not with the civil government, and that man was Roger Williams.*AMS February 21, 1890, page 59.2*

Although the Puritans were intolerant, and persecuted others even as they themselves had been persecuted, they are not to be stigmatized as bad men. They thought they were right. They were but little removed from the darkest period of Roman superstition and oppression, and they had before them no example of perfect religious freedom. In consideration of their circumstances we can make allowance for the ideas of government which they had, and honor them for that spirit of independence which was perpetuated in their children, and which resulted in the complete religious liberty

which was finally established in this country. But while we may make allowance for those men, considering their time, what allowance can be made for men who have before them the history of one hundred years of religious liberty in the United States? and who can compare its glorious work with the work of the religious despotism of the Old World? Those who in this age would institute the Puritan idea of government, must be either deplorably blind or else wickedly selfish.*AMS February 21, 1890, page 59.3*

E. J. W.

“Back Page” American Sentinel 5, 8.

E. J. Waggoner

The *Pearl of Days*, in giving “Reasons for Sabbath Laws,” says:-*AMS February 21, 1890, page 64.1*

“The powers that be are ordained of God.” If “of God,” why not for God?*AMS February 21, 1890, page 64.2*

The answer is, Because God has forbidden it by his word.*AMS February 21, 1890, page 64.3*

In the Washington City Sunday Law Convention, it was again stated, and the statement was let go without a sign of contradiction, that Rev. W. F. Crafts “is the American Sabbath Union.” This same statement was officially made last summer by one of the District Secretaries of the Union. We knew it before, but it is well to have authoritative statements in confirmation of the fact.*AMS February 21, 1890, page 64.4*

We have before explained in these columns that Colonel Elliott F. Shepard, president of the American Sabbath Union, owns *the Mail and Express*, a daily evening newspaper of this city; and that that paper, through its “Pearl of Days” columns, is the official organ of the American Sabbath Union. Colonel Shepard is quite a pious man. So pious is he, indeed, that he prints a verse of Scripture every day at the head of the editorial columns of his newspaper; and occasionally, perhaps as evidence of an extra quantity, he embellishes this by printing an advertisement of an intoxicating

drink at the foot of the same columns, to say nothing of the same thing in other parts of the paper. For instance, in the issue of February 10 (and this is not the first time that it has been done), at the head of the editorial columns, he printed this text:-*AMS February 21, 1890, page 64.5*

For he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.*AMS February 21, 1890, page 64.6*

And the same day, at the foot of the editorial columns, stood this other thing thus:-*AMS February 21, 1890, page 64.7*

Piper Heidsieck Sec-The favorite everywhere. - Adv.*AMS February 21, 1890, page 64.8*

Now "Piper Heidsieck Sec" is a popular brand of champagne, possessing all the intoxicating qualities of champagne generally.*AMS February 21, 1890, page 64.9*

The *Christian Advocate* suggested, a short time ago, that the printing of texts of Scripture at the head of a daily newspaper "is a matter of taste." Yes, no doubt. And it is altogether likely that the printing of "Piper Heidsieck Sec-the favorite everywhere"-at the foot of the same columns is also a matter of *taste*.*AMS February 21, 1890, page 64.10*

Since this was put in type we have received the *Mail and Express* of February 12. 1 *Peter* 2:7, 8, is printed at the head, and "A popular sparkling wine-Piper Heidsieck Sec," at the foot of the editorial columns.*AMS February 21, 1890, page 64.11*

Speaking of the Chinese, the *Mail and Express* says:-*AMS February 21, 1890, page 64.12*

Those who are willing to become American citizens, adopting our ways, customs, religion, and language, ought to be admitted to all the rights of American citizenship.*AMS February 21, 1890, page 64.13*

Is “our religion,” then, to be made a test of citizenship? By the way, Mr. Shepard, what is “our religion”? Is it the religion of the New Testament or of the saloon? Is it expressed in *2 Corinthians 13:4*, or in “Piper Heidsieck Sec”? The president of the American Sabbath Union ought to be able to tell, and we hope he will.*AMS February 21, 1890, page 64.14*

A convention of the liberal thought women of the country will be held in Willard Hall, Washington, D. C., February 24 and 25, 1890. The object of the Convention is to form a national organization for the purpose of opposing the demands for religious legislation that are already so loud, so frequent, and so persistent. The call for the Convention says: “In order to help preserve the very life of the Republic by rousing public attention to the constantly increased danger of a union of Church and State, it is necessary that liberal thought women should unite in a national society for combined work.”*AMS February 21, 1890, page 64.15*

This is a worthy object by whomsoever it may be desired, therefore we wish the coming Convention abundant success both in the organization and in the work proposed.*AMS February 21, 1890, page 64.16*

All persons in harmony with this are invited to correspond with Matilda Joslyn Gage, Willard Hotel, Washington, D. C., Willard Hotel will be the headquarters of the Convention; and speakers, delegates, and visitors are requested to report there, to Mrs. Gage, on their arrival in the city.*AMS February 21, 1890, page 64.17*

It is not alone on the question of Sunday observance that Congress is being asked to legislate in matters pertaining to religion. Representative Compton, of Maryland, has introduced a bill—Fifty-first Congress, H. R. 423—authorizing the Secretary of the Treasury “to refund the duties paid upon a clock and a chime, of bells, imported into the port of Baltimore for the use of Saint Timothy’s Episcopal church, of Catonsville, in Baltimore County, Maryland.” Why should the duty on this clock and those bells be refunded any more than on every other clock and every other bell or bells? The answer, of course is, that these are for a church. Then upon what principle is it that this money shall be given from treasury to this

church; and not an amount of money be paid from the same source to every other church in the land. And if the national treasury is to pay for the support of the playing of the tunes and the keeping of the time, of the church, why shall it not also help support the singing and the preaching carried on by the church? If this can be granted, why should not the whole of the public funds be placed at once at the service of the church? That bill is a sneaking, unprincipled thing. Let it be killed so dead that it may never be heard of again.*AMS February 21, 1890, page 64.18*

The *Christian at Work* notices the fact that Pittsburg, like Boston, is stirred up over the proposition made by the Catholics that they be given a proportionate share of public taxes for the support of parochial schools, and says:-*AMS February 21, 1890, page 64.19*

At a public meeting just held in that city a series of resolutions was adopted protesting against any concessions to Roman Catholics by the public school authorities, and against appropriation of any money to schools which advocated principles so directly in opposition to the fundamental ideas of American Government. This is the right ground. The public schools for all, and no public moneys devoted to sectarian purposes should be the American war-cry the country over.*AMS February 21, 1890, page 64.20*

But if this is to be the war cry of Americans, what will become of the Educational Amendment? The only way to keep sectarianism out of the public schools is to keep religion out; but that is just what both Catholics and Protestants are determined shall not be done. They both want religious instruction, the only question between them being what religion shall be taught. Religious instruction belongs not to the State, nor to State schools, but to the home, the Church and the Church school.*AMS February 21, 1890, page 64.21*

February 27, 1890

“Front Page” American Sentinel 5, 9.

E. J. Waggoner

In the Cincinnati National Reform Convention Judge M. B. Hagans said:-*AMS February 27, 1890, page 65.1*

The people of this city are tired of being tied to a beer barrel seven days in the week.*AMS February 27, 1890, page 65.2*

Therefore, that they may be loosed forever from the beer barrel, they want the saloon shut on Sunday. Certainly; they are tired of being tied to the beer barrel seven days in the week; tie them only six, and let them loose on Sunday, and they will all be happy. For our part we will have nothing to do with the wicked thing at all; and we will not compromise with it by asking that it be shut on Sunday only. The power that can shut the saloon on Sunday can shut it all the time. Therefore if they shut the saloon on Sunday and not all the time it shows that they do not want to shut it any of the time but Sunday. And the shutting of the saloon on Sunday only, is positive proof that it is not hatred of the saloon but love for Sunday which is expressed.*AMS February 27, 1890, page 65.3*

Poor Mrs. Mary Jones, of One Hundred and Fourth Street, was found yesterday (February 8), with a dose of laudanum in her stomach. Being a dejected and distressed creature, it was assumed that she had attempted suicide. She was seized by a policeman, dragged out of her home, sent to Bellevue Hospital, where she was pumped out, and where she is to-day a prisoner under the idiotic law which assumes to punish people for trying and failing to dispose of their lives. Mrs. Jones says that she was ill and meant to take a dose of ginger, but got hold of the wrong bottle. Perhaps the poor, unfortunate woman is fibbing, but what a ridiculous law, is that which makes an attempted suicide a misdemeanor, and thereby sets a premium upon successful self-destruction!-*New York World.AMS February 27, 1890, page 65.4*

True enough. And another ridiculous feature about such a law is,

that it inflicts a heavier punishment upon the attempt to do a thing than upon the actual doing of it. That is, if a person attempts to kill himself and fails, he is fined and imprisoned; whereas if he actually kills himself, and even mangles himself all to pieces, he is let go scot free, with not the slightest attempt made to punish him in the least degree.*AMS February 27, 1890, page 65.5*

“The Wickedness of Church and State Union” American Sentinel 5, 9.

E. J. Waggoner

In the Senate document containing the hearing (December 13, 1888) before the Committee on Education and Labor, on the Sunday-rest bill, we find on pages 65 and 66 certain statements made by Senator Blair, the chairman of the committee, and the author of the bill. He first asked Dr. Lewis the following questions:-*AMS February 27, 1890, page 66.1*

Suppose that human beings trying to live in accordance with the will of God, re-enact his law and write it in their statute-books; is it wrong for society to put in their public law the requirement of obedience to God and his law?*AMS February 27, 1890, page 66.2*

And then after a few words he proceeded to answer his own question in the following manner:-*AMS February 27, 1890, page 66.3*

The will of God exists. He requires the observance of the seventh day just as he prohibits murder; and as we re-enact his law, in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the ideas of the various Legislatures.*AMS February 27, 1890, page 66.4*

Let the reader give particular attention to the idea advanced by Senator Blair, that human beings may re-enact the law of God. The same idea was advanced by Mr. Crafts in the *Christian Statesman* of May 30, 1889. Said he:-*AMS February 27, 1890, page 66.5*

The laws of our statute-books re-enact the seventh commandment are as distinctly biblical in their origin as the laws that re-enact a

part of the fourth commandment.*AMS February 27, 1890, page 66.6*

In what position does this place civil government? The only answer that can be given is that it puts it in the place of God, and makes it at least equal with God. Nay, more, in putting it in the place of God, it puts it above God; for if the State re-enacts and enforces the law of God, supposing such a thing to be possible, it takes the law out of his hands, leaving him nothing to do, and requires man to give supreme allegiance to the State. This will be more apparent when we quote another statement made by Senator Blair, in the connection before referred to. Said he:-*AMS February 27, 1890, page 66.7*

Now the question comes right to this point: God having ordained the Sabbath, as you concede with all religious organizations, here is the national government, which alone can make that law of God operative in this sphere of national action. Why shall not the civil government, then, re-enact that conceded law of the Almighty and make it effective?*AMS February 27, 1890, page 66.8*

Do we not say truly that the National deform idea, as voiced here by Senator Blair, puts the State in the place of God? He ignores God and his spirit entirely, in the statement that the national Government alone can make the law of God operative. We say, with as much reverence as the subject will allow, that we cannot see what use those who hold such an idea can have for God. They have usurped his prerogative.*AMS February 27, 1890, page 67.1*

In the second chapter of 2 Thessalonians the apostle Paul describes a certain power known as the "man of sin," the result of the working of the "mystery of iniquity." This power is described as opposing and exalting itself above all that is called God or that is worshiped, and claiming really to be God. It has generally been considered that this language is a description of the Papacy, and we believe that that interpretation is correct; but surely it describes nothing more accurately than a government which attempts to do just what Senator Blair says this government ought to do. Therefore, everyone who believes this language of Paul to refer to the Papacy must admit that a government according to the National

Reform idea would be nothing more than an image to the Papacy.*AMS February 27, 1890, page 67.2*

But there is another point to be noticed in this connection, and that is the inevitable result of putting such ideas into practice. If it were universally conceded that the civil government has the power and the right to re-enact and enforce the law of God, that would involve the conclusion that there is no more to the moral law than civil government can enforce. The result would be the universal prevalence of immorality, and immorality of the worst kind, inasmuch as the individuals would suppose themselves to be acting in harmony with divine law.*AMS February 27, 1890, page 67.3*

For example, take Mr. Blair's statement to the effect that as we re-enact the law of God in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath. Suppose the National Reform scheme had become triumphant, and it were understood that the Government takes the place of God, and enforces the divine law against murder, the result would be that any individual who did not in his envy and hatred toward his fellows go to the extreme of depriving them of life, would consider himself a moral man, although he might be full of hatred, malice, and envy. Take Mr. Craft's idea that the State re-enacts the seventh commandment. It needs no argument to show that the State cannot punish man for vicious thoughts, or evil desires, or for any grade of licentiousness short of the overt act of adultery. But ministers and law-makers teach that the State enforces the seventh commandment; therefore the conclusion which the libertine would be warranted in making would be that he is a moral man if he abstains from violence. And so, when this National Reform idea shall be carried into effect, we shall have the State actually teaching vice and immorality.*AMS February 27, 1890, page 67.4*

Such a condition of things would be a union of Church and State in its fullest extent. The Dark Ages stand as the great example of the effects of the union of Church and State, yet all that was done then was the enforcement by civil government of what the Church claimed was the law of God. We think that our friends can readily see from this that when the United States or any other government, legislates concerning any one or the whole of the commandments,

it effects just to that extent a union of Church and State; and the argument already given shows how dangerous to morality and pure religion is such a union. The state of morality will be just as much below the true morality as the power that presumes to enforce the law of God is below God. Are there any of our Christian readers who wish to see such a condition of things in the United States, or who will lend their influence to bring it about?*AMS February 27, 1890, page 67.5*

E. J. W.*AMS February 27, 1890, page 67.6*

“Sunday Rest Leagues” American Sentinel 5, 9.

E. J. Waggoner

The *Pearl of Days*, official organ of the American Sabbath Union, makes the following announcement in its issue of February 7, 1890:-*AMS February 27, 1890, page 70.1*

The Sunday Closing Association, of Chicago, acting upon the Roman military principle of “carrying the war into Africa,” has prepared “a plan for the organization of the Sunday-rest people in each ward” into Sunday-rest leagues. The Constitution thus defines the purposes and terms of membership:-*AMS February 27, 1890, page 70.2*

ART. 2.-The object of this league shall be to cooperate with the Chicago Sunday Closing Association in securing, by all proper means, freedom from unnecessary Sunday labor, and especially the closing of factories, shops, stores, and saloons on Sunday.*AMS February 27, 1890, page 70.3*

ART. 3.-This league shall be composed of representatives of the whole population of the—ward, independent of sectarian control or party dictation. Any citizen who is in favor of the object of this Association and desires to aid in the furtherance of the same may become a member by signing this constitution.*AMS February 27, 1890, page 70.4*

Ward organizers will be appointed to carry out these provisions. Efforts will be paid to secure the selection of alderman at the

coming city election who favor the closing of saloons on Sundays and the cessation of all unnecessary work on that day. No sect, faction, or special influence will control the ward leagues. The men who want to rest on Sunday will control the ward organizations, and they will have the opportunity of making their influence felt at the ballot-box, whether of independent candidates or four nominees of either political party who will favor Sunday rest. By this method of working the city, which is substantially after the long-established ways of the old political organizations, the Sunday Closing Association expects to develop, direct, and establish public opinion for practical advances upon the enemy's works. It is "bearding the land in his den." The idea is novel, inspiring, and bold. Its results will be watchful with interest, and example, if even partially successful on the great city of the West, will be followed in more favorable localities. It means much more than a mass meetings and strings of resolutions.*AMS February 27, 1890, page 70.5*

"Back Page" American Sentinel 5, 9.

E. J. Waggoner

The Nashville *Christian Advocate* says:-*AMS February 27, 1890, page 72.1*

The Church needs more power rather than more machinery. It is a malign paradox of ecclesiastical history that as power declines machinery increases.*AMS February 27, 1890, page 72.2*

True enough. And the power of the churches in the United States has declined, and the machinery has increased to that extent that nothing short of the machinery of the national Government is counted of any worth. And in the enactment and enforcement of the National Sunday-law, they demand that this machinery shall be set in motion.*AMS February 27, 1890, page 72.3*

A federation of the churches of the United States is earnestly advocated by Dr. McCosh, ex-president of Princeton College, somewhat after the mode of the Federal Government of the United States. We should not be surprised if some such scheme as that would yet be entered into by the churches. The organization of the

Church upon the political model of the Empire in the fourth century was the one grand step in the organization of the Papal hierarchy. "Say ye not, A confederacy, to all them to whom this people shall say A confederacy." *Isaiah 8:12.AMS February 27, 1890, page 72.4*

Under the leadership of the so-called Woman's Christian Temperance Union, of Rhode Island, the friends of prohibition in that State, are being organized into a sort of fourth-party called the "Prohibitory League," with the object of getting a prohibition amendment to the State Constitution adopted again. A prohibition amendment was adopted in 1886, and was repealed in 1889. and now the prohibition Woman's Christian Temperance Union propose to have it again enacted. At this rate the Constitution of Rhode Island becomes practically of no more weight than is any act of the legislature.*AMS February 27, 1890, page 72.5*

It is the just pride of the American people, that their liberties are guarded by written Constitutions. When Constitutional provisions are reduced to the level of Statute law, to be enacted or repealed at the caprice of parties, then constitutional government is gone and liberty with it; and nothing remains but an unchecked and therefore unmitigated despotism. In this way the Woman's Christian Temperance Union and the Third and Fourth party Prohibition parties are doing far-reaching and untold evil.*AMS February 27, 1890, page 72.6*

National Reform principles are gaining ground in other countries as well as in our own. The *Christian Statesman* of February 13 makes the following announcement:-*AMS February 27, 1890, page 72.7*

A Hindoo gentleman has called a congress of Brahmin priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last spiritual Avatar, or incarnation of Brahma, the supreme deity.*AMS February 27, 1890, page 72.8*

When they shall have officially recognized Christ, and incorporated the Bible, India will be a Christian nation of course, just as officially to recognize Christ and the Bible in our national constitution will make this a Christian nation.*AMS February 27, 1890, page 72.9*

Through contentions in the Legislature New York City stood in much danger of losing the World's Fair for 1892. Mass meetings were held this week, on Tuesday, to create such a public sentiment as might bring the Legislature to concerted action. In the preliminary meeting that was held to organize for the mass meetings, the principal speech was made by Colonel Shepard of the *Mail and Express*, and one point on which he laid special stress was this:-*AMS February 27, 1890, page 72.10*

Ask the ministers to pray for pleasant weather on that day, and do not do any of your preparatory work on Sunday.*AMS February 27, 1890, page 72.11*

But Hon. Chauncey, M. Depew said that he read in the Bible "Blessed are the peacemakers for they shall be called the children of God," and on the strength of that text he spent all day Sunday in the endeavor to bring the warring factions to an agreement, and he was successful. The mass meeting was a splendid success; but it was evident to everybody that that success was vastly more owing to Mr. Depew's Sunday work than to Mr. Shepard's Sunday rest.*AMS February 27, 1890, page 72.12*

Another step by Congress toward legislating in behalf of religion appears in a bill-Fifty-first Congress, S. 1748-introduced by Senator Vance, of North Carolina, "For the Relief of the Sisters of the Holy Cross in the City of Washington, District of Columbia," which provides that-*AMS February 27, 1890, page 72.13*

From and after the passage of this act a certain piece of land in the city of Washington, District of Columbia, known as lot sixteen, in square two hundred and forty-seven of the plan of that city, and owned and occupied by the Sisters of the Cross, and all the buildings and grounds appurtenant thereto and used in connection therewith, in the District of Columbia, shall be exempt from any and all taxes and assessments, national, municipal, or county; and all taxes or assessments, together with the interest and penalties now due and unpaid upon said property shall be, and they are hereby remitted.*AMS February 27, 1890, page 72.14*

Why should the property of "the Sisters of the Holy Cross" be exempt from all taxes and assessments, any more than the

property of everybody else? What is the particular benefit of the Sisters of the Holy Cross, over everybody else, to the nation, the city, and the county, that their property should be exempt from all taxes and assessments at the expense of everybody else in the nation, the city, and the county? It will doubtless be answered that this is church property, and that all church property is exempt. Then we would ask the same questions in regard to all the church property in the nation. Why should the people be required thus to pay tribute to the churches? If Congress can require that this measure of tribute shall be paid by the public to the churches, why can it not also require that all the revenues required by the churches shall likewise be paid by the public? If so much shall be done when it is asked, what is to hinder the doing of all the rest as it shall be asked? Our comments upon the bill concerning the clock and bells are to be applied to this bill also; and of this, too, we say, Let it be killed. And let every other like it be annihilated throughout the Union.*AMS February 27, 1890, page 72.15*

The Fresno (Cal.) *Inquirer*, a live newspaper published in the metropolis of the San Joaquin Valley, has a "Department of Church and State and Temperance," ably edited by N. J. Bowers, a former contributor to the columns of the AMERICAN SENTINEL. We are glad that the secular press not only in California, but very generally throughout the country, is waking up to the importance of this question; and this is the more encouraging from the fact that a large majority of the secular papers are opposed to so-called National Reform, and to the schemes of the American Sabbath Union. We bid the *Inquirer* Godspeed in its new departure, and trust that it will add greatly both to its popularity and to its influence.*AMS February 27, 1890, page 72.16*

March 6, 1890

“Front Page” American Sentinel 5, 10.

E. J. Waggoner

We present herewith a *fac-simile* of page 26 of the latest document issued by the American Sabbath Union. The document as a whole comprises 126 pages, and entitled “Addresses on the Civil Sabbath, from Patriotic and Humanitarian Standpoint,” by Wilbur Crafts. It is not at all difficult to discern the handicraft of the author in the matter of which this is a *fac-simile*.*AMS March 6, 1890, page 73.1*

Please observe that the impression which is plain conveyed is, not that it should be or that it ought to be, but that it is “*To be hung on the breast of every person who buys postage stamps, provisions, cigar clothing, or what not,*” on Sunday.*AMS March 6, 1890, page 73.2*

At this rate how long will it be before they will be proposing to paint hobgoblins and devils upon the hats and garments, and to brand with the letter S the foreheads, of those who do not keep Sunday?*AMS March 6, 1890, page 73.3*

Neither the spirit nor the principle of this proposal is removed a single degree from that which did paint such devices upon the garments, and brand the foreheads, of people in times past.*AMS March 6, 1890, page 73.4*

And we should like for the author of this production to point out where in this proposal there is a particle of either patriotism or humanity.*AMS March 6, 1890, page 73.5*

And the libelous thing is for sale by the hundred!! And why for sale unless it is expected that they will used? And how can it be expected that they will be used, unless it is first presumed that the American people are of so loathsome a disposition as willingly to engage in such an infamous undertaking?*AMS March 6, 1890, page 73.6*

Such a presumption is an open insult to the civilization, and a cruel

outrage upon the Christian sentiment, of the American people.*AMS March 6, 1890, page 73.7*

And the effect of it ought to be to arouse such a degree of righteous indignation as to consign the Sunday-law movement to the everlasting infamy which this badge shows that it deserves.*AMS March 6, 1890, page 73.8*

“Nothing but a Hoax” American Sentinel 5, 10.

E. J. Waggoner

The eight-hour movement is just now attracting considerable attention; but here is a bit of attention that it does not yet seem to have attracted: One of the great objects proposed to be accomplished by it is to furnish employment to those who now have no work. That is to say, there is such a vast number of men unemployed that the workday must be shortened, thus making it necessary to employ more men to do the work that there is to do, and so secure work for the army of the new unemployed. But here are the American Sabbath Union, and the Woman’s Christian Temperance Union carrying on a campaign to secure laws “to prevent people from being forced to labor.” If now there is such an immense number of people who have no work; and if it is necessary to make such an effort as is the eight-hour movement to give them work; then how can it be that so many are being forced to labor as to make it necessary to enact laws to prevent it? and how can it be that there is such an Egyptian bondage of enslaved toil as the Sunday-law advocates so lamentingly describe? In the proposed efforts in behalf of the workingman, these two movements do not fit together at all. And the reason is that one of them-the Sunday-law effort-is a fraud. It is true they claim that those are “forced to labor” only on Sunday. But, in view of the vast army of the unemployed, is it not true that there are a multitude of men who would be only too glad to have the opportunity to work on Sunday for proper wages? The fact is, that poor plea in behalf of forced labor on Sunday has not a solitary item of merit to support it. It is nothing but a sheer hoax.*AMS March 6, 1890, page 74.1*

“Object of the Association” American Sentinel 5, 10.

E. J. Waggoner

This Association exists for the purpose of advocating the principles of genuine religious liberty as declared in the words of Jesus Christ; and of maintaining the total separation of religion and the State according to the provisions of our National Constitution as it now stands.*AMS March 6, 1890, page 76.1*

It is an association of Christians who maintain that Christianity, to remain pure and powerful, must never be connected as such in any way with the State; and that the State, properly to fulfill its functions, must never have anything whatever to do with religion as such, or with religious observances.*AMS March 6, 1890, page 76.2*

United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.-*Supreme Court of Ohio. AMS March 6, 1890, page 76.3*

Secular power has proved a Satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.-*Philip Schaff. AMS March 6, 1890, page 76.4*

Accordingly we set forth the above declaration of principles.*AMS March 6, 1890, page 76.5*

Membership is confined to Christians, not because we think none others are entitled to religious liberty-for, as our principles declare, all men are absolutely free and equal in this,-but solely because we desire as Christians to work for these principles, and we cannot therefore be joined with those who have no respect for Christ, whom we supremely love and honor.*AMS March 6, 1890, page 76.6*

Membership is confined to temperance people, because temperance is a Christian principle, and as Christians, therefore, we cannot be joined with those who practice intemperance, or engage in the liquor traffic.*AMS March 6, 1890, page 76.7*

Membership is confined to those who believe in civil government

and in submitting to its authority, because this is according to the words of Jesus Christ. Civil government is an ordinance of God, and is supreme in civil things; for God has made it so in commanding Christians as well as all others to be subject to it. Its authority, however, is over the civil relations of men; and does not at all extend to religious things. (*Matthew 21:15-21; Romans 13:1-10.*) As Christians, therefore, we cannot be joined with those who despise government and reject civil authority.*AMS March 6, 1890, page 76.8*

This Association maintains that it is the natural and inalienable right of every man to worship, or not to worship, according to the dictates of his own conscience and that he is responsible to God alone for the exercise of that right. With George Washington we hold that “every man who conducts himself as a good citizen is accountable alone to God for his religious faith.” Any interference with this right, on the part of any person or power, is as unwarranted as it is unjust.*AMS March 6, 1890, page 76.9*

The aim of this Association is strictly in harmony with the intent of the Government of the United States under its Constitution. It was plainly declared by the framers of this Government that “no religious test shall ever be required as qualification to any office or public trust under the United States;” that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;” and that “the Government of the United States of America is not in any sense founded on the Christian religion.” It is therefore not only as Christians but as loyal American citizens that this Association proposes to disseminate its principles.*AMS March 6, 1890, page 76.10*

There are already in existence three powerful organizations, two of which exist for the sole purpose of securing national religious legislation, and the third of which stands distinctly pledged to it. These three are the National Reform Association, the American Sabbath Union, and the National Woman’s Christian Temperance Union.*AMS March 6, 1890, page 76.11*

The sole purpose-the reason of existence-of the National Reform Association is to secure such an amendment to the United States

Constitution as will make this what they choose to call a Christian nation, and by which Christian principles may be enforced by law.*AMS March 6, 1890, page 76.12*

The sole purpose of the American Sabbath Union is to secure the enactment of laws both State and national, to strictly enforce upon all the observance of the first day of the week as a day of rest and religious worship.*AMS March 6, 1890, page 76.13*

The Woman's Christian Temperance Union stands in complete alliance with both of the above organizations, with all its methods and its influence to help secure the religious legislation which they both demand.*AMS March 6, 1890, page 76.14*

Measures looking to the accomplishment of both these objects were introduced in the Fiftieth Congress, and have been introduced, and are now pending, in the Fifty-first Congress; and the intent is to carry both to a successful issue, if possible, before this Congress shall close.*AMS March 6, 1890, page 76.15*

To oppose such measures by every fair, honorable, and lawful means, and to educate the public mind on the true relations of Church and State, are the leading objects of the National Religious Liberty Association; and it cordially invites all lovers of Christianity and the American Constitution to unite with it in the work to which the Association is devoted.*AMS March 6, 1890, page 76.16*

"Back Page" American Sentinel 5, 10.

E. J. Waggoner

Sunday, February 16, Rev. Heber Newton considerably surprised his congregation by delivering a sermon in glorification of the Roman Catholic Church.*AMS March 6, 1890, page 80.1*

The *Colorado Graphic* is a live paper which is dealing out sturdy blows and sensible matter against Sunday laws and religious legislation generally.*AMS March 6, 1890, page 80.2*

There is a bill pending in the Legislature of this State which actually proposes to prohibit parents from teaching their own children in

their own homes without State supervision.*AMS March 6, 1890, page 80.3*

The University of Pennsylvania is about to erect a \$75,000 theater. The University of the immediate future will embody in its plant a ball-room, an athletic field, an opera-house, a billiard-room, a few lecture-rooms, a race-track for horses, and possibly a roulette table. Then the boys will be educated.-*New York World.AMS March 6, 1890, page 80.4*

To those of our new subscribers whose papers seem to be slow in coming, we would beg to say, Please be patient with us. You will all surely get your papers. Our business has increased so far beyond our expectations ill so short a time, since coming to New York, that for two or three weeks we have been fairly overwhelmed. We are now getting things straightened out, however, and shall soon be able to fill all orders promptly.*AMS March 6, 1890, page 80.5*

In the Washington City Sunday-law Convention, Congressman Wickham, of Ohio, strongly denounced the counter-petition to the Sunday laws and the religious amendment to the Constitution. He declared the counter-petition to be false and misleading, because there was nothing at all proposed in Congress of the kind that the petition mentions. He said no amendment had ever been proposed touching upon the question of religion, and exclaimed, "Let them send in as many such petitions as they please; they can do no harm; they are aimed at nothing." All this, and more to the same effect, in the face of the fact that there are now pending in Congress two bills and one amendment resolution relating directly to religion and religious observances. We give Mr. Wickham credit for having spoken to the best of his knowledge; but his knowledge upon a most important subject is certainly deplorably limited for one in his position. It is painful to see a member of Congress display such lack of information upon a subject upon which all the people are informed,- and that a subject with which he is specially and officially connected.*AMS March 6, 1890, page 80.6*

Argue as you will, Sunday legislation is religious legislation, whether it be to restrict the sale of liquors, dry goods, cigars, soda-water, food or peanuts on Sunday, "commonly known as the Lord's day." It

is true that those who desire to worship God on that day should not be interfered with, but our statute books are well provided with laws which secure to the religious observer all the privileges and protection he needs.-*Colorado Graphic*.AMS March 6, 1890, page 80.7

It is probable that that bill at Albany, which proposes to obtrude the State between the parent and his child, and to have the State usurp the functions of the parent, is aimed at the parochial school and Roman Catholic teaching. But whatever it is aimed at, it embodies the principle of the most horrid despotism that ever disgraced a government. It is essentially Pagan. And the principle of this bill is identical with that of the Blair Resolution to amend the Constitution of the United States.AMS March 6, 1890, page 80.8

A Dispatch to the *World*, February 24, from Ashland, Wisconsin, says:-AMS March 6, 1890, page 80.9

This morning Edward Ells, W. W. Groves, and James Kane, Salvation Army officers, were committed to jail for one week for marching on Sunday to the music of a cornet and flute. On the same day a Young Men's Christian Association meeting in a suburb was looted by toughs and no arrests have been made.AMS March 6, 1890, page 80.10

This illustrates what we have several times pointed out, that where there are strict Sunday laws existing reverence for Sunday takes precedence of everything else, and actions which are in themselves innocent, are severely punished while crimes of open violence are passed by.AMS March 6, 1890, page 80.11

Several times lately mention has been made of the National Religious Liberty Association. We are happy to announce that the AMERICAN SENTINEL has been chosen as one of the channels through which the Association will communicate with the public. We therefore open in this number of the SENTINEL a department for the Association. Our sixth page, or so much of it as the Association may require each week, will be devoted to the principles and the work of the Association as such. Of course the work of the Association is in the same line as that of the SENTINEL, but in this department the Association will speak for itself. The principles and

object of the Association are fully set forth in its department in this issue, which we heartily commend to our readers. The Association has a membership of thousands scattered all over the country, and is doing noble work for the cause of civil as well as religious liberty. The Secretary, Prof. W. H. McKee, is stationed at Washington City, and will thus be enabled to furnish important information in regard to the efforts made there to secure religious legislation.*AMS March 6, 1890, page 80.12*

We referred a short time ago to the attempt to force into the Legislature of Washington a chaplain, despite the language of the Constitution declaring that no public money shall ever be paid for any religious "exercise." The House went so far as actually to select a chaplain, and set him to praying at the public expense. A protest was made and the question was referred to the Attorney-General. He rendered an opinion stating that he had made a thorough examination of the subject and had come to the conclusion that "a school board would be as much justified in employing a chaplain to open the schools with prayer as the House in electing a salaried chaplain. Therefore no money can be lawfully appropriated for any religious worship, exercise or instruction."*AMS March 6, 1890, page 80.13*

Sunday, February 16, in Washington City, Mr. Crafts delivered his speech in favor of Sunday laws and against the counter-petition, which he says is so treacherously written as to have deceived even the elect into signing it. There was present to hear him a certain good Presbyterian. This Presbyterian gentleman heard Mr. Crafts through his whole speech-his "counterblast" to the "Advent petition," the "Advent Sentinel," and all: he then went home and picked up one of the counter-petitions that had been left at his house, signed it himself, and then got his wife and another lady to sign it also. Many thanks, friend Wilbur. We hope you will continue to cause that counter-petition thus to "deceive the elect."*AMS March 6, 1890, page 80.14*

The *Kaleidoscope*, a bright 9-page college paper, comes to us from South Lancaster, Massachusetts. It is conducted by the students of South Lancaster Academy, and is an excellent paper. We wish both the *Kaleidoscope* and the institution which it represents abundant

success. For terms of subscription, etc., see advertisement on another page.*AMS March 6, 1890, page 80.15*

March 13, 1890

“Front Page” American Sentinel 5, 11.

E. J. Waggoner

We learn from the *London (Ontario) Advertiser* that a bill is about to be introduced in the Canadian Parliament with this title: “An Act to Secure the Better Observance of the Lord’s Day.” By the term Lord’s Day is meant Sunday. What tottering support that Sunday institution must have, when all the Governments in Europe and North America are so urgently besought to hold it up.*AMS March 13, 1890, page 81.1*

Remarking upon the phrase “secular,” used in the two Sunday bills pending in Congress forbidding on Sunday all “secular work, labor, or business,” a Baptist minister aptly says:-*AMS March 13, 1890, page 81.2*

When it finds difficulty in deciding whether one hundred and fifty men are absent or present, although they can be seen and heard, as in the recent debate concerning the quorum, how is Congress to render decisions concerning the unseen things of the world to come? Theological matters might better be left to the theologians who are so eminently successful in agreeing among themselves.*AMS March 13, 1890, page 81.3*

At the opening of the Woman’s Suffrage Convention, held in Washington, February 18, Mrs. Elizabeth Cady Stanton, who has been for many years an able and respected leader in the cause which that convention represented, said the part which so many women were taking in the Sunday-law movement, and the effort to “put the name of God in the Constitution,” was calling into question what woman’s influence might be in government. “I do hope,” said Mrs. Stanton, “that this Association will declare that the Woman’s Suffrage Association is opposed to all union of Church and State.”*AMS March 13, 1890, page 81.4*

Such a declaration as this, from such a source, should lead the women of the country to give individual thought and study to these

questions, and trust the formation of their views and opinions upon them, to their own good sense, instructed by the Bible alone.*AMS March 13, 1890, page 81.5*

“Back Page” American Sentinel 5, 11.

E. J. Waggoner

Our thanks are due to Hon. H. W. Baker, Superintendent of the State Documents, Albany. N.Y., for official documents furnished.*AMS March 13, 1890, page 88.1*

If you are interested in Arizona curiosities, subscribe for the *Moral and Scientific Companion*, published by Mr. Eugene Browne, of Florence, Arizona.*AMS March 13, 1890, page 88.2*

Now that the United States Senators begin to say on the floor of the Senate Chamber, that the Sunday-law petitions are “not true as stated,” perhaps those who are running the Sunday-law business will discover that it would be better to be honest and state the truth as it is. See page 86 of this paper.*AMS March 13, 1890, page 88.3*

March 5, there was presented to the Senate of the United States a petition carrying 308,377 names in opposition to the Blair Sunday bill and the Blair resolution proposing an amendment to the Constitution respecting establishments of religion and free public schools. This makes more than 658,000 *bona fide* signatures that have been presented to the Senate in opposition to these measures. Let the good work go on.*AMS March 13, 1890, page 88.4*

The Young People’s Christian Endeavor societies of Poughkeepsie, N.Y., have started a boycott on Sunday trade. They are endeavoring to get people to sign an agreement not to patronize any stores that do not close on Sundays, only excepting drug stores. These societies would do better to spend their efforts in an honest endeavor to be Christians, than to lay themselves out in such “Christian endeavor” as this amounts to.*AMS March 13, 1890, page 88.5*

A gentleman who holds a proper estimate of human nature has

stated to us that, though we are so strongly opposed to the work and aims of those who are seeking to secure religious legislation, we ourselves would be just as bad as they are if we had the power which they are asking for. Of course we would. And for the very good reason that we would have to be as bad as they are before we could ask for that power; and being as bad as they in asking for it we certainly would be as bad as they in the use of the power when obtained. Our constant purpose is, that by the grace of God we may be kept so good, that we will *never ask for any such power.*AMS March 13, 1890, page 88.6

We are indebted to Prof. W. H. McKee' Secretary of the National Religious Liberty Association, for a copy of the Brief submitted by him to the Congressional Committee on the proposed District Sunday law. We shall print it next week. Professor McKee is a graduate of Michigan University Law School, and a practical lawyer besides-having been regularly admitted to the bar in three different States-and we can assure our readers that in this Brief there is a treat in store for them.AMS March 13, 1890, page 88.7

In the *North American Review*, for March, there is a fine discussion of "The Limitations of the Speakership," by Speaker Reed and Ex-Speaker Carlisle. The editor of the *Review* graciously informs the public that "of all *others*" these two gentlemen could discuss this question "with adequacy in point of practical experience and contrasted principles." "Others" indeed! We had supposed that of all men in the country these two gentlemen were *themselves*. And if Mr. Bryce had only been in the gallery of the House of Representatives, January 29 last, we believe that he would be inclined to think so too. Assuredly, Mr. Editor, these two gentlemen are themselves, not "others."AMS March 13, 1890, page 88.8

The organ of the French Evangelical Publishing Society, *Semeur* (Springfield Mass.), the publication of which was suspended last fall, has again made its appearance under a new name. It is now known as *Le Citoyen Franco-Américain*, which means "The Franco-American Citizen." It is printed principally in French but has an English department, and has a thoroughly Protestant ring which is decidedly refreshing. The object of the paper is the promulgation of Protestantism among French-speaking people in America, and

while its publishers do not wish their countrymen to forget that they are French, they do desire that they shall become thoroughly loyal American citizens, owing allegiance, not to the Pope of Rome but to the Government under which they live, and to the God who gives them their being. We trust that *Le Citoyen Franco-American* will be always and in every part thoroughly and consistently Protestant. *AMS March 13, 1890, page 88.9*

March 20, 1890

“Front Page” American Sentinel 5, 12.

E. J. Waggoner

The German emperor has no small idea of his position. Nothing but his own exposition of Scripture will express it to his satisfaction. As thus set forth it is described as follows:-*AMS March 20, 1890, page 89.1*

I see in the people and the land intrusted to me by God, a talent which, as the Bible says, it is my duty to increase. I mean with all my strength to so trade with my talent that I will be enabled to add many another thereto. Those who help me I heartily welcome; those who oppose me I dash to pieces.*AMS March 20, 1890, page 89.2*

He is not the only one who holds such a view of the “talent” of government and governing. It is common to those who hold that governmental authority is of divine right. National Reformers and the American Sabbath Union in this country hold it in common with the German emperor and the Papacy in Europe*AMS March 20, 1890, page 89.3*

“The Kangaroo and Other Stories” American Sentinel 5, 12.

E. J. Waggoner

In our report of the Washington City Sunday-law Convention a few weeks ago, we mentioned the reference of Rev. James Stacy, D. D., of Newman, Georgia, to the kangaroo. We could not, however, give the exact words. We have them now.*AMS March 20, 1890, page 89.4*

His address was written when it was delivered in the Convention, and it has since been printed in the *Christian Statesman* of February 20 and 27. In that of the 20th is the zoological specimen, in these words:-*AMS March 20, 1890, page 89.5*

The infidel cry, “Down with the Sabbath,” like the, bounding

kangaroo springing from his lair, has fastened itself upon an unsuspecting people, and with unyielding pertinacity and without any evidence of satiety continues to draw its life blood.*AMS March 20, 1890, page 89.6*

That the reader may see how perfectly exact is Mr. Stacy's figure we quote:-*AMS March 20, 1890, page 89.7*

The kangaroos are all vegetable feeders, browsing on grass and various kinds of herbage, the smaller species also eating roots. They are naturally timid, inoffensive creatures, but the larger ones when hard pressed will turn and defend themselves.-*Encyclopedia Britannica. AMS March 20, 1890, page 89.8*

The Sunday-law folks are as badly mixed in their zoology as they are in their Sabbath theology. And their characterization of the "infidel cry, Down with the Sabbath," is just as wide of the mark as is their zoological idea of the kangaroo. No better description was ever given of the nature of the opposition to Sunday legislation than is given in the above true statement of the disposition of the kangaroo. Yes, sir, the kangaroo is an innocent creature if you let him alone, and so are we.*AMS March 20, 1890, page 89.9*

"Back Page" American Sentinel 5, 12.

E. J. Waggoner

For a living illustration of the influence of ecclesiastics in legislation, please read and inwardly digest the article by our London correspondent, page 91.*AMS March 20, 1890, page 96.1*

A new edition of the pamphlet "Civil Government and Religion" is now ready. It contains the new Amendment resolution and the new National Sunday bill, with discussions of them which brings the pamphlet up to date. Let it have the widest possible circulation.*AMS March 20, 1890, page 96.2*

There was laid on our table this week a copy of a German edition, illustrated, of the pamphlet "Civil Government and Religion." We are glad to see it. It supplies a need that has been seriously felt for some time. We hope the friends of truth and good government will

bring this to the notice of the German people as promptly and as widely as possible. 229 pages. Price, 35 cents.*AMS March 20, 1890, page 96.3*

Sunday evening, March 9, there was a Sunday-law meeting held in Bedford Street Methodist Episcopal Church, this city, Colonel Elliott F. Shepard was one of the speakers, and his speech was characteristic of himself and of the body of which he is president, as the following extract will show. This is all of his speech that needs to be reported:-*AMS March 20, 1890, page 96.4*

England and the United States are the greatest Nations in the world because they keep the fourth commandment. Germany conquered France because she was a better Sabbath-keeping Nation, and by this standard a Nation's greatness may be judged.*AMS March 20, 1890, page 96.5*

At the annual meeting of the alumni and alumnae of Michigan University, resident in Washington, which was recently held at Willard's, Representative Allen, of Michigan, made a ringing after-dinner speech. He declared that the University owed much of the marvelous progress which it has made to the fact that it has always maintained the proper distinctions between religion and the State.*AMS March 20, 1890, page 96.6*

This great institution of learning has kept an even course, in respect to these questions, through much adverse criticism. But, by the character of the men whom it has sent out to participate in the public councils of the States and of the Nation, it has proved most conclusively that a noble and intelligent Christianity can be developed without a distinctive theological training. It is a fact that, in these days of increasing subserviency to man-made theology, and of dangerous tendency to centralization in Church and in State, with a view to future coalition, the broadly educated men and women of such institutions as the Michigan University are needed to maintain the social, political, and moral equilibrium of national affairs.*AMS March 20, 1890, page 96.7*

The annual Convention of the National Reform Association is to meet in Lincoln Music Hall, Washington City, April 1, and continue three days. Rev. Jonathan Edwards is announced as one of the

speakers, and he is to speak on the same subject that he did in the Convention of 1873. Hon. W. C. P. Breckinridge, who framed the Sunday bill for the District of Columbia is to preside at one of the sessions and make a speech.*AMS March 20, 1890, page 96.8*

Of all days in the year, the first day of April is the only one on which that Association can with perfect consistency meet.*AMS March 20, 1890, page 96.9*

In a speech in the United States Senate, March 5, in opposition to the Blair Educational bill, Senator Plumb, of Kansas, gave expression to an immense truth, and as important just now as it is immense, when he spoke the two following sentences:-*AMS March 20, 1890, page 96.10*

Whatever domain Government invades it dominates. The jurisdiction which it takes it keeps.*AMS March 20, 1890, page 96.11*

Let the people attach these two sentences to the Sunday Bills that are now before Congress, then carefully study the whole, and they will get a view of what the result would be if they became laws. By this too, those who favor these measures can see what they ask when they petition for the passage of such bills.*AMS March 20, 1890, page 96.12*

In the United States Senate March 3, Senator Spooner, of Wisconsin, very justly remarked that "the tendency of this day is too much to paternalism in government." This is too true. The evil tendency seems to be in the very air. It crops out here and there and everywhere. It cannot be too carefully watched nor too strictly guarded against. Mr. Spooner further said that "no man can sit in Congress without being conscious of the fact that very often petitions come here for legislation on topics which are not justly the subject of legislation." Sunday legislation is a sample of this, therefore let the petitions be rolled up by the thousands of names against such legislation.*AMS March 20, 1890, page 96.13*

In a Sunday-law meeting in this city, Tuesday evening, March 11, Rev. R. S. MacArthur, pastor of Calvary Baptist Church, said, as to the keeping of the Sabbath, that if he were in a Mohammedan country he could observe Friday; if in a country where Seventh-day

Baptists predominated he could observe Saturday, though he would prefer Sunday; and that in this country, as Sunday is the day observed, people ought not to object when required to observe it. Yet he insisted that the Sabbath is of divine and everlasting obligation.*AMS March 20, 1890, page 96.14*

The same day, in the City Court, a Chinaman, about to be sworn as a witness, when asked what form of oath he would consider most binding, replied:-*AMS March 20, 1890, page 96.15*

Here in America I believe in the Bible, but in China I would believe in idols and my ancestors.*AMS March 20, 1890, page 96.16*

Dr. MacArthur's views of moral obligation match quite well with those of that Chinaman.*AMS March 20, 1890, page 96.17*

The attempt to shut all places on Sunday except those which are run in the interests of religion and the Church, has led an enterprising proprietor in Boston to label his dime museum on Sunday as follows:-*AMS March 20, 1890, page 96.18*

Scientific Church. Grand concert and lecture on old maids and prize-fighters. Collection. 10 cents.*AMS March 20, 1890, page 96.19*

The genuine churches ought to be ashamed of such company as that. It may be replied that they are ashamed of it. Hardly; if they were ashamed of such company they would be ashamed to create it, as they do by the laws which they demand shall be enacted and enforced. So long as they are not ashamed to create such company, it cannot be said that they are ashamed of it after they have created it.*AMS March 20, 1890, page 96.20*

The Gospel in All Lands for March is one of the best numbers of that month which has ever been issued. Mexico is the subject of the "Monthly Missionary Concert," which is especially interesting and cannot fail to increase the interest now felt in this country in Christian missions in that republic. "The Jesuit Campaign and Our Danger," by Charles J. Little, LL.D., should be read by everybody, and the warning which it contains should be heeded. The author truthfully remarks that "the real danger lies not so much in the

Jesuitism of Catholicism as in the Jesuitism of Protestantism," by which he means the adoption by Protestants of Jesuitical practices, traditions, and methods.*AMS March 20, 1890, page 96.21*

March 27, 1890

“Front Page” *American Sentinel* 5, 13.

E. J. Waggoner

It is not the Roman Catholics alone who are complaining of the religious history that is taught in the public schools. The Presbyterians in Tennessee are at it too. They have petitioned the Legislature protesting against the introduction into the schools of the State, of a State history written by the Hon. James Phelan. They assert that in his chapter on “Churches” he has sadly “misrepresented the Presbyterian Church, and the reasons for the origin of the Cumberland Presbyterians,” and that moreover, he shows too strong Methodist proclivities. We hope so.*AMS March 27, 1890, page 97.1*

Upon the subject of progress in the Washington Legislature, the *Spokane Falls Review* of February 20, 1890, says:-*AMS March 27, 1890, page 97.2*

“One would quite naturally imagine, judging from the stew that some people have worked themselves into, over the matter of prayers in the Legislature, that one element within that august body would consider life a burden, a dreary desert unrelieved by a single oasis, unless for a few moments of each legislative day they were insured the pleasing privilege of sitting within the sound of the soothing voice of a ‘court chaplain.’*AMS March 27, 1890, page 97.3*

“The fact that a man is oppose prayers in the Legislature does not signify that he is a foe to Christianity. It seems to the *Review* that he might be a prominent member of a church and still consistently object to religious services being blended with law-making, precisely as he might frown upon any attempt to notify a preacher to appear with his Bible and prayer-book on the occasion of a gathering of citizens for the purpose of working a county road!*AMS March 27, 1890, page 97.4*

“If Christianity cannot stand without a State prop it is not the religion we take it to be. As a matter of fact, every effort to give it State

support has had a reactionary effect that wrought more injury than benefit.”*AMS March 27, 1890, page 97.5*

“A Movement to Unite Church and State” American Sentinel 5, 13.

E. J. Waggoner

In the SENTINEL of January 16, there appeared the text of the joint resolution proposing an amendment to the Constitution of the United States, “respecting establishments of religion and free public schools.”*AMS March 27, 1890, page 99.1*

The resolution calls for the instruction of children in the “fundamental and non-sectarian principles of Christianity.” Now what are the fundamental principles of Christianity? It is self-evident that Christianity pertains to Christ, and that nothing can be taught in regard to Christianity without teaching about Christ. Where do we learn about Christ? and what shall we teach about him?—We learn of Christ in the Bible, and nowhere else. All we know of Christ is contained in the Scriptures of the Old and New Testament, and therefore that which is taught of Christ, in teaching the fundamental principles of Christianity, must be what the Bible reveals concerning him. So the very first thing in teaching Christianity is the consideration of who Christ is. And what about him? What does he do for us? What is the nature of his work? The simple answer to these points, according to the Bible, would be that Christ is the Son of God; the divine word who was in the beginning with God, by whom all things were created; who was made flesh and dwelt among men; who died and rose again to redeem men and to save them from sin. And this brings up the fact that men have sinned against God; they have broken his law. And so, to teach the fundamental principles of Christianity is to teach the law of God, which points out sin, and to teach Christ as the Saviour from sin; to teach his power and majesty as the one who is able to save from sin; in short, the fundamental principles of Christianity is all there is of it. You cannot teach anything about Christianity without teaching these very things. For Christianity may be summed up in a word as the way of salvation from sin, through Christ.*AMS March 27, 1890, page 99.2*

Suppose now the State enters upon the work of giving this instruction to all children within its borders. What is it doing?-It is doing the very work for which the Church of Christ exists. Christ instituted a church here upon earth that it might be the light of the world, that it might spread abroad in the earth a knowledge of him and of his truth. This is all the church is for. Now when we have the entire Government doing this work in every school district, we have simply the State organizing itself into a universal church. That would be a State Church, a union of Church and State. Nothing less than this can be made of it.*AMS March 27, 1890, page 100.1*

Again, the bill says “the fundamental and non-sectarian principles of Christianity.” By that is meant those principles which are not peculiar to any sect, but which all denominations can unite upon. Please consider the fundamental principles of Christianity, as we have referred to them, and see upon which one all denominations are agreed. Christianity means the doctrine of Christ. Who is Christ? Some say he is the divine Son of God, and others deny this. Some say that his work was vicarious, others that he simply lived and died as an example. There has been disagreement upon the very first principles of Christianity ever since the Church existed. So that if the public schools are to teach the principles of Christianity, they must teach principles that are held by some denominations and disbelieved by others.*AMS March 27, 1890, page 100.2*

In his book, “Romanism versus the Public-School System,” page 170, Dr. Daniel Dorchester says:-*AMS March 27, 1890, page 100.3*

It is plain that is all classes are to use the public school, there must be no specific religious instruction. It cannot be imparted consistently with the American system of government; if religious instruction is given, it will be almost certain to savor of some particular sect.*AMS March 27, 1890, page 100.4*

The same thing is put more forcibly by the Honorable Stanley Matthews, in a speech in reference to the Bible in the schools of Cincinnati. Said he:-*AMS March 27, 1890, page 100.5*

The gentlemen on the other side say they limit the religious instruction demanded to what they call a “broad Christianity.” I have already once or twice adverted to the term. I do not know that I

understand it. If I do, it is a “broad” humbug. The Christian religion is not a vain and unmeaning generality. It is a definite and positive thing. It means something, or it means nothing. In my view it is a supernatural scheme of redemption—a revelation from God of his gracious purpose and plan of salvation to a race “dead in trespasses and sins,” through the mediation and atonement of Jesus Christ, who, being God from eternity, became incarnate, and by his death upon the cross became a sacrifice for sin, made expiation for it, and, having risen from the grave, ascended into heaven, and there sitteth on the right hand of the Father to make intercession for his people. The whole character and value of such a religion consists altogether in being, as it claims to be, a supernatural plan of salvation from sin. Otherwise it is irremedial. Strike out from the Bible the parts which disclose, reveal, and teach that scheme, and the rest is insignificant. And any instruction or education in religion which does not teach the facts which constitute that scheme, and which cannot be stated even, except as conveying dogma, is no instruction in the Christian religion whatever.*AMS March 27, 1890, page 100.6*

This is the truth clearly and forcibly stated. If the principles of Christianity are to be taught at all, the whole must be taught. Christianity is a unit, and the whole of it is contained in the fundamental principles. If the State is going into the business of teaching this, then we ask, How will the work of the school-teacher differ from that of the Sunday-school teacher and the minister of the gospel? And the only answer is that their work will be a little more comprehensive. They will be doing the work of the minister and the Sunday-school teacher, and, together with that, will be giving instruction in the sciences. So that, as we said before, for the public schools of the United States to teach the fundamental principles of Christianity would be to establish a State Church, to effect a union of Church and State in the most complete manner possible.*AMS March 27, 1890, page 100.7*

We have already shown that non-sectarian instruction in religion cannot be given. Such instruction will necessarily savor of some particular sect, as Dr. Dorchester says. And this, it is admitted, would be to effect a union of Church and State. Thus, in the book before referred to, on page 65, Dr. Dorchester, in referring to an

appropriation by the State of New York to certain Catholic schools, says:-*AMS March 27, 1890, page 100.8*

The people thus found themselves taxed for the support of sectarian education, the Roman Catholic faith being taught in the schools thus supported. The State and the Church were then virtually united.*AMS March 27, 1890, page 100.9*

It is plainly evident that whatever way we consider this proposed amendment, it is really an amendment to effect a union of Church and State. We have not in this article touched upon some of the pernicious results that would necessarily grow out of the adoption of the amendment, except as the readers may infer for themselves some of the evils that would result from a Church and State union. In another article we shall show some of the wickedness that would follow its adoption.*AMS March 27, 1890, page 100.10*

E. J. W.

“Notes” American Sentinel 5, 13.

E. J. Waggoner

In the Baltimore Conference of the Methodist Episcopal Church, South, March 15, the Rev. P. H. Whisner asked for the appointment of a committee of five on Sabbath observance, saying that “there is a great struggle going on between those who wish to see the Christian Sabbath kept sacred and those who wish to do as they please on that day.” Well, if a man is not a Christian, has he not the right to do as he pleases on the Christian Sabbath? Why is it that those who profess to be Christians, persist in the effort to compel those who are not Christians to act as though they were? Such a proceeding is a reproach and only causes reproach to Christianity.*AMS March 27, 1890, page 102.1*

“Lathrop Riots” American Sentinel 5, 13.

E. J. Waggoner

The act of those riotous women at Lathrop, Missouri, the *Union*

Signal approves as “a temperance crusade with practical features and speedy results.” We do not believe in intemperance nor in rioting. Riotous “temperance” is intemperance none the less dangerous than saloon intemperance. These women ought to have been more both womanly and more temperate. They should not have allowed their zeal to get the better of their judgment.*AMS March 27, 1890, page 103.1*

“Back Page” American Sentinel 5, 13.

E. J. Waggoner

The Supreme Court of Wisconsin has decided that the reading of the Bible in the public schools is sectarian teaching, and therefore unconstitutional. Judge Bennett’s “representative” decision is therefore reversed.*AMS March 27, 1890, page 104.1*

The Blair Educational bill was defeated in the Senate March 20, by a vote of thirty-one to thirty-seven. Senator Blair changed his affirmative vote to no and gave notice of a motion to reconsider.*AMS March 27, 1890, page 104.2*

The article in this paper on the bill was in type and “made up” before the bill was defeated; and it will help more to show how richly the bill deserved the everlasting death which we hope has been dealt to it by this vote.*AMS March 27, 1890, page 104.3*

Our readers will remember that two weeks ago we published a letter from our California correspondent criticising a sermon on Sunday work in one of the California prisons. Referring to this same sermon the San Francisco *Alta* says:-*AMS March 27, 1890, page 104.4*

A good many interior journals are commenting admiringly on the energetic and righteous indignation with which Rev. Dr. F. A. Horton, of Oakland, recently denounced the practice of working the San Quentin convicts on Sunday. Only one fault can be found with Dr. Horton’s denunciation. The convicts in San Quentin are not worked on Sunday.*AMS March 27, 1890, page 104.5*

This is indeed a serious fault, but we think that our correspondent

showed very plainly that it was not the only fault in that sermon.*AMS March 27, 1890, page 104.6*

We learn from the *Territory Enterprise* that a large and enthusiastic meeting of the citizens of Virginia City, Nevada, was held in the Opera House at that place on the 10th inst., to protest against the pas-sage of the Blair Sunday-rest bill, the Breckinridge Sunday bill, and the proposed Educational amendment to the Constitution of the United States. A part of the resolutions were as follows:-*AMS March 27, 1890, page 104.7*

Resolved, That ... it is not and never should be within the province of the national Congress, or the Legislature of any State in the Union to prescribe for the free public schools what are and what are not the "fundamental and non-sectarian principles of Christianity."*AMS March 27, 1890, page 104.8*

"Resolved, That religion is beyond the purview of human government, and from it is essentially distinct and exempt from its cognizance. That any connection between them is not only injurious to both, but is destructive of personal liberty, freedom of conscience, and the public welfare; and with the patriot soldier, Grant, we affirm that all religious should for all time, be left to the family altar, the church, the private school, supported entirely by private contribution, and that the State and the Church should remain forever separate.*AMS March 27, 1890, page 104.9*

The senators and representatives from that State were requested to oppose the adoption of the Blair and Breckinridge measures. The work of the National Religious Liberty Association was heartily approved.*AMS March 27, 1890, page 104.10*

Dr. Gossler, Minister of Ecclesiastical Affairs and Public Instruction of the German Empire, has, it is said, expressed his approval of the views of Dr. Windhorst, the Catholic leader, that the Church, school, and State ought to work together. Radical changes, he declares, are impending in the field of education. In view of the fact that the late elections in Germany have given the Papists a strong hold upon the Government, enabling them to dictate their own terms to the emperor, the world need be surprised at nothing which may happen in Germany in the way of a return to the methods of the

middle ages.*AMS March 27, 1890, page 104.11*

Rev. Joseph Cook is quoted by the *Christian Statesman* of Feb. 27, as criticising Edward Bellamy's Nationalism, in his first Boston lecture for 1890, and saying: "It has elements in it that are very Christian; but the Christianity is in the voluntary co-operation, and not in the compulsory Nationalism." Very true Mr. Cook! The principle of voluntary co-operation, and not of national compulsion, is at the root of all Christianity. In that expression, you have stated a truth of universal application, and one which bears just as hard upon the methods and purposes of the National Reform Association, and Sabbath Union, as upon the doctrines of Mr. Bellamy. Why, then, do you affiliate with these advocates of nationalism in religion?*AMS March 27, 1890, page 104.12*

The *Christian Statesman*, of March 6, contains the following: "We regret to note that Sabbath, the 23rd inst., was openly devoted to lobbying among the members of Congress in favor of the rival cities. The amended Fair bill, imperilled by a shameful struggle for political advantage, passed the New York Legislature on Wednesday, the 19th. Until this was done, New York's representatives at Washington could do nothing. The Sabbath was one of the four days left before the vote was to be taken. Chauncy M. Depew, Ex-Senator Warner Miller, Elliott F. Shepard and others, hastened to Washington. We cannot say to what extent the Christian men in this delegation were responsible for the fact, or were implicated in it, but the newspapers of Monday bore evidence that no other day of the four was more diligently employed in pushing the claims of New York, than was the Sabbath. On the evening of that day, a dinner was given by Representative Flower, where the plans for the week were carefully looked over again, and close calculations made, as to the result of the vote."*AMS March 27, 1890, page 104.13*

Already it seems the religious press has begun its censorship, and among those who fall under its displeasure, is the unfortunate president of the Sabbath Union itself. Elliott F. Shepard has been in bad company, and the *Christian Statement* throws the first stone. He has soiled the immaculate dignity of his office by coming to Washington on the same train with Chauncy Depew and others,

who, according to the newspapers, must have talked about the World's Fair on Sunday. A New York Representative gave a dinner too, and these bad men all ate together on Sunday, and planned how to get the World's Fair. If only the Breckinridge Sunday bill had been a law, the *Statesman* might have had legal redress for the "disturbance" of its Sunday rest in Philadelphia, by these New York Sunday breakers in Washington.*AMS March 27, 1890, page 104.14*

A gentleman in Florence, Ontario, sends us a postal card, from which we make the following extract:-*AMS March 27, 1890, page 104.15*

You seem to think that God requires some help from some of his creatures to maintain his kingdom upon earth. I pray that the United States may be so fortunate as to get a civil statute to protect the first day of the week as the Christian Sabbath.*AMS March 27, 1890, page 104.16*

We cannot see why the gentleman should imagine that we think that God needs some help "to maintain his kingdom upon earth." That is the position occupied by those who are endeavoring to give him the help of the civil law. The Sabbath is a divine institution, and it belongs to God. If Sunday is the Sabbath, it certainly needs no other law than the law of God to maintain it. God needs no aid from the civil power to maintain the dignity of his government. But the National Reformers are insisting that he does, and that this Government shall give it to him.*AMS March 27, 1890, page 104.17*

The member of Congress who presented the local Sunday bill for the District of Columbia, in the House of Representatives, said, in an address quoted in New York, as quoted in "Sabbath Reform Document" of January 9:-*AMS March 27, 1890, page 104.18*

The State owes it to itself and to its present citizens, and to the generations that are yet to come, to protect this day, on grounds that they protect the grounds that they protect the martial relation.*AMS March 27, 1890, page 104.19*

This member proposes to protect the day, by a law "to prevent persons from being forced to labor on the Sunday." At the next session of Congress, then, we may expect him to introduce a bill "to

prevent persons from being forced to violate the marital relation." *AMS March 27, 1890, page 104.20*

April 3, 1890

“Front Page” American Sentinel 5, 14.

E. J. Waggoner

At a meeting of the school teachers of Douglas Country, Kansas, lately, there was “an animated debate” upon the following question:-*AMS April 3, 1890, page 105.1*

In the provision made in the Constitution, for the separation of Church and State, does the word Church mean or include Christianity?*AMS April 3, 1890, page 105.2*

This seems to imply that the Constitution which they had in mind makes use of the word Church; but neither the United States Constitution nor the Constitution of Kansas uses the word in any such connection. But whatever the teachers meant it was finally concluded by them that “the word Church does not mean or include Christianity.” We should like those teachers to tell us what Christianity is, or amounts to in this world, without the Church of Christ. There may be a church without Christianity, but it is impossible to have Christianity without a church. Those teachers need to be taught before they discuss such a question again.*AMS April 3, 1890, page 105.3*

The *Christian Nation* wants a “Protestant university” at Washington, and what is more, it wants the Government to build it, or at least contribute liberally toward the enterprise. In its issue of March 19 that paper says:-*AMS April 3, 1890, page 105.4*

Since the Catholics made a successful venture in founding a University at Washington, various projects for a great national university under Protestant auspices have been suggested and discussed. Every one seems ready to admit that the national capital is an ideal strategic point for the location of such an institution, and every one is in favor of it. But it requires something more than good wishes to endow a university, and while Uncle Sam has millions of surplus stored away in his great money vaults, it is not an easy matter to get their doors opened by those who have the power to do

so, namely our legislators.*AMS April 3, 1890, page 105.5*

“Straws,” it is said, “show which way the wind blows,” and this item shows just as plainly the direction which the National Reform mind is taking. It would require only the adoption of the Blair Educational amendment to make a “Protestant university” at Washington, endowed with Uncle Sam’s surplus millions a possibility. But desirable as a great university may be at the national capital, we hope never to see a dollar of Government money appropriated either to a Protestant university or to a Catholic university. The revenues of the country are for quite another purpose than that of endowing denominational institutions of learning, whether Protestant or Papal. The Government should know no Protestants and no Catholics, but only citizens.*AMS April 3, 1890, page 105.6*

“Religion and the Church” American Sentinel 5, 14.

E. J. Waggoner

When so much is said *pro* and *con* about a union of Church and State, it is fitting that we know exactly what is meant by “the Church.” Many people erroneously suppose that the term refers to some particular denomination, as the Methodist, Baptist, or Presbyterian. But this is not the case. To use the term in that sense would be manifestly unfair. If, in speaking of “the Church,” we should refer to some special denomination, we would hereby imply that no other denomination could be a part of “the Church.” With the exception of the Catholic, nobody uses the term “the Church” with reference to any particular sect.*AMS April 3, 1890, page 107.1*

In the Bible “the Church” is declared to be the body of Christ. In one place Paul says of Christ that “he is the head of the body, the Church” (*Colossians 1:18*); and again he says that God “hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body” (*Ephesians 1:22, 23*). Baptism is universally recognized as the entrance to the Church, as Paul says, “By one Spirit are we all baptized into one body,” and that this body is Christ, is shown by the words, “As many of you as have been baptized into Christ have put on Christ.”*AMS April 3, 1890, page 107.2*

“The Church,” then, in the strict sense of the word, is composed of those who are “in Christ,” who have been converted, “born again,” and are consequently “new creatures.” From this it is very evident that, strictly speaking, no one religious sect, nor all of them together, can be called “the Church.” Everybody is willing to admit that in every denomination there are those who are really members of “the Church,” because they are united to Christ; but nobody will claim that all of any denomination are truly Christian.*AMS April 3, 1890, page 107.3*

Since we cannot always distinguish the true professor from the false one, it is evident that the extent of the Church is known only to him who can read the heart; but it is not convenient always to make this fine distinction in our conversation, neither is it possible; and therefore we speak of all who profess the religion of Jesus as members of his Church. Thus we assume, since we cannot decide, that each individual’s profession is an honest one.*AMS April 3, 1890, page 107.4*

Now mark this fact: the religion of Jesus, or the profession of that religion, is the distinguishing characteristic of the Church. It is that which makes the Church, and without that there is no Church.*AMS April 3, 1890, page 107.5*

With this matter clearly in mind, we are prepared to decide for ourselves whether or not the Religious Amendment party is in favor of a union of the Church and State. And this decision shall be made from the published statements of that party. In the New York Convention of the National Reform Association, held in 1873, Dr. Jonathan Edwards, of Peoria, Ill., said:*AMS April 3, 1890, page 107.6*

“It is just possible that the outcry against Church and State may spring rather from hatred to revealed religion than from an intelligent patriotism. But where is the sign, the omen of such Church and State mischief coming upon us? Who will begin and who will finish this union of Church and State? If you think the Roman Catholic can do it in spite of the watchfulness of the Protestant, or that one Protestant sect can do it amid the jealousy of all the other sects; or that all these sects would combine to affect a

joint union with the State, you have a notion of human nature and of church nature different from what I have. Church and State in union, then, are forever impossible here, and, were it never so easy, we all repudiate it on principle. There are enduring and ever valid reasons against it. But religion and State is another thing. That is possible. This is a good thing-and that is what we aim to make a feature in our institutions.”*AMS April 3, 1890, page 107.7*

Exactly, and right here do we see the omen of a union of Church and State. We do not expect that in this country the Catholic Church will be the State Church, nor that any one of the Protestant sects will be honored by an alliance with the State. Neither do we look for all the sects to combine and sink their individual names and thus form a union with the State. But we do look for a desperate effort to unite Church and State, and we claim that this effort will be made by the so-called National Reform Party. And further, we claim that Dr. Edwards has admitted, even while denying it, that such union is the avowed object of that party. We leave it to the candid reader if the short argument at the beginning of this article, defining “the church,” taken in connection with Dr. Edwards’s positive declaration, does not prove that a union of Church and State is the grand object sought by the Amendmentists.*AMS April 3, 1890, page 107.8*

“But,” says one, “do you not teach that a man should carry his religion into his business? Why then should you object to religion in the State?” We do believe that if a man *has* religion he should manifest it in his business transactions as well as in church; but if he has it not, we would not have him simulate it. So likewise we believe in religion among individuals everywhere, for only individuals can be religious. No man can be religious for another, neither can one man or any number of men make any man religious. And therefore we are not in favor of upholding religion by the laws of the State.*AMS April 3, 1890, page 107.9*

Perhaps it may be made a little plainer that religion in the State is Church and State united. We say that the possession of true religion marks one as a real Christian-a member of the church of Christ. The association together of a body of people professing religion constitutes, outwardly at least, a branch of the church of

Christ. And so likewise the profession of religion by the State, constitutes a State church. It is all the union of Church and State that has ever existed. And when such a union shall have been affected, what will be the result? Just this: Religion and patriotism will be identical. No matter how pure some of the principles upheld by the laws may be, they can have no vitalizing, spiritual effect on the hearts of the people, because they will stand on the same level as the law defining who are eligible to office, and regulating the length of the presidential term. In short, the incorporation of religion into the laws of the State, marks the decline of religion in the hearts of the people. And this is what the Religious Amendment Party is pledged to bring about.*AMS April 3, 1890, page 107.10*

Ought not all lovers of pure Christianity to enter a hearty and continued protest against such a proceeding?*AMS April 3, 1890, page 107.11*

E. J. W.

“Back Page” American Sentinel 5, 14.

E. J. Waggoner

The day following the defeat of his Educational bill, Senator Blair moved a reconsideration. His motion was promptly tabled. The next day Mr. Blair re-introduced the bill, and it is again on the calendar as a portentous piece of unfinished business for next year.*AMS April 3, 1890, page 112.1*

In a recent article in the *Christian Nation*, Rev. J. M. Foster gives a new version of the fable of the goose which laid the golden egg. He says: “To take the Sabbath for popular temperance meetings is killing the hen which lays the golden egg, as the foolish woman did in the fable story.” We presume that he must have read the “fable story” of this remarkable hen and of the foolish woman, in the same book out of which Dr. Stacy obtained his information regarding the “bounding kangaroo,” which he described as “springing from his lair” and drawing the life-blood from his victim.*AMS April 3, 1890, page 112.2*

The statement is made in the *Pearl of Days* of March 21, that a man has just been fined twenty dollars in Washington City for violation of the Sunday law. How does this correspond with the statement so confidently made only a few weeks since by the friends of the Breckinridge Sunday bill that the District of Columbia had no Sunday law? As was plainly shown in the SENTINEL recently, the District has a very rigid Sunday law, and the purpose of the Breckinridge bill is not to supply such a law where none now exists but to get Congress to take the first step in religious legislation.*AMS April 3, 1890, page 112.3*

A conference is called to meet in Dayton, Ohio, May 21, 22. The call is to those “who sincerely desire a real and visible union of all true followers of Christ;” and the object is to express “the growing conviction that the existing divisions into sects and denominations is contrary to the spirit and letter of the Gospel, the primitive order of the Church, and the prayer of Christ himself, and is a great hindrance to the world’s conversion.” The union here desired can never be effected by conventions, conferences, or comparisons of errors. It can be accomplished only by the genuine influence of the Spirit of Christ calling together those that are his. And when it is done the world will not be converted. “The world’s conversion” is a will-o’-the-wisp that deludes most of the churches and distracts them from the real sober work of God, to the mechanism of conventions, legislative enactments, and constitutional amendments. This world will never be converted.*AMS April 3, 1890, page 112.4*

A gentleman wishes space in this paper to prove that Jehovah, the God of the Jews, is not the same Being whom Jesus worshiped. We know that such a proposition cannot be maintained from the Scriptures; and as we recognize no other authority on such questions we cannot consent that our columns shall be used in any such way. The Bible, by which we mean the Scriptures of the Old and New Testaments, reveals but one God, the Creator of the heavens and the earth, the God of Abraham, of Isaac, and of Jacob, and “the God and Father of our Lord Jesus Christ.” To attempt to make it teach anything else would be worse than useless.*AMS April 3, 1890, page 112.5*

Senator Blair feels considerably put out about the failure of his Educational bill. He blames the Republican party for its defeat, and therefore serves the following notice:-*AMS April 3, 1890, page 112.6*

I place it on record that there is an end of its political supremacy in this country, and there ought to be. I owe no allegiance to a party that lies in its platform to a Nation, and which chooses to go now and henceforth to its doom as a falsifier.*AMS April 3, 1890, page 112.7*

We do not know whether the Republican party is thus responsible or not; but accepting it as true, the defeat of that bill was one of the most meritorious acts that a party ever performed. It is to the honor of every senator who voted against it that he did so vote; and it may be spoken to his honor by his children and his children's children.*AMS April 3, 1890, page 112.8*

Secretary Crafts, of the American Sabbath Union, so-called, is about to start upon another transcontinental lecture tour in the interests of compulsory Sunday observance. The dates are not positively fixed, but are proposed as follows:-*AMS April 3, 1890, page 112.9*

April 6, Annapolis or Frederick, Md.; April 7, Hagerstown or Cumberland, Md.; April 8, Parkersburgh, W. Va.; April 9, Portsmouth, or some other city in southern Ohio; April 10, Evansville, or some other town in southern Indiana; April 11, Cairo, or some city in southern Illinois; April 13-16, Arkansas, (Little Rock, Fort Smith, etc.); April 17, Vinita, Ind. Ter.; April 18, Carthage, Mo., or Parsons, Kan.; April 20, 21, two of the following Kansas cities-Lawrence, Leavenworth, Atchison, Topeka, Emporia; April 22, Salina, Kan.; April 23, Newton or Winfield, or Arkansas City or Anthony, all in Kan.; April 24, Hutchinson or Great Bend, both in Kan.; April 25, Trinidad or La Junta, both Col.; April 27, Los Vegas, N. M.; April 28, Santa Fe, N. M.; April 29, Albuquerque, N. M.; Los Angeles, Cal. The return from California will be in June, through Nevada, Utah, Colorado, Nebraska, Iowa, the two Dakotas, Minnesota, Wisconsin, Illinois, Indiana, Michigan, and northern Ohio.*AMS April 3, 1890, page 112.10*

We will as soon as possible publish the definite appointments.*AMS April 3, 1890, page 112.11*

The *Houston Post* asks: "When will these good Sabbatharians learn that in attacking the Sunday paper they are barking up the wrong tree; that it is the Monday paper which [it is supposed] collides with the Decalogue?" And the *Galveston News* responds: "Just as soon as they discover that it is the Monday paper which causes people to stay at home and read all day instead of going to Church." This answer is undoubtedly the truth, for it has more than once been publicly stated in Sunday-law meetings and conventions that the greatest evil of the Sunday paper is not the work which it causes to be done upon that day, but the fact that it keeps people away from church and destroys their interest in spiritual things. This may be true, but it does not follow that the State ought to abolish the Sunday paper any more than it should abolish infidel papers and prohibit all men from speaking against the religion of the majority.*AMS April 3, 1890, page 112.12*

April 10, 1890

“Front Page” American Sentinel 5, 15.

E. J. Waggoner

The *Pearl of Days* demands the closing of Castle Garden upon Sunday, and gives seven reason why, in the opinion of the American Sabbath Union, the landing of immigrants should be suspended upon that day. The reasons are of course “civil,” as are all the considerations urged by the Union and its friends in behalf of Sunday laws. But notwithstanding the “civil” gloss with which they seek to cover their demands for governmental recognition of Sunday sacredness, the covering is not thick enough to conceal the fact that the real ground of their demand is that the landing of immigrants involves “secular work” upon a religious day. It would seem to the ordinary mind that it would be a work of mercy if not of necessity to release from the crowded steerage the women and children who have been cooped up there for a week or more. But these self-constituted censors of the Government and of everybody else, say, No. *AMS April 10, 1890, page 113.1*

The National Reform Association is making a strong effort now to get Congress to commit itself by legislation the sacredness of Sunday, by the World’s Fair bill a provision that will not allow the fair to be open on that day. The Secretary of the Association has interviewed some members of the committee, and other members of the House upon the question, but he gets little satisfaction, and it is to be hoped that whatever efforts they make in this direction may meet with much less satisfactory returns. Sunday is the very day when thousands upon thousands could visit the fair who could not visit it on other days; but that consideration is of little consequence compared to the immense consequences that would follow to the Nation if Congress is once committed to the guardianship of the sacredness of Sunday. That step once taken would be made the precedent for crowding upon the Government further recognition in the same way, and introducing other religious observances and practices to be enforced by the national power. We hope Congress will show even less favor to this than has been shown to any of the Sunday measures that have yet been brought to its attention. *AMS*

April 10, 1890, page 113.2

“Good Words in a Sunday Convention” American Sentinel 5, 15.

E. J. Waggoner

In the previous numbers of the SENTINEL we have shown the fallacy of the idea that civil government may enforce any portion of the moral law, and we have also shown the evil consequences which would necessarily result from an attempt to put such a fallacious idea into practice. We are glad to present in this number a corroboration of our views by a minister of the gospel. And we are the more glad because the argument which we shall quote was made in a Sunday convention, in the second annual meeting of the Sabbath Association of Iowa, which was held in Des Moines, November 12 and 13, 1889. Rev. J. K. Fowler, of Cedar Rapids, gave an address on “The Basis of the Civil Sabbath,” which was printed in full in the Iowa State Register, of November 13, from which we quote. Speaking of the laws already existing, and of the Sunday laws which the association is seeking to make, he said:-*AMS April 10, 1890, page 115.1*

If these laws are right, why are they right? There needs to be a clearing up on this point. The ideas of many are vague and faulty as to the genius and intent of these Sunday regulations prescribe in the Church and out imagine that they prescribe a precept of the Christian religion; that they are simply a transcript of the fourth commandment to our statute-books. More than that, many ardent defenders of the Sabbath, justify them on that ground. They say, God has enjoined the observance of the Sabbath, and the State should do the same. But God has demanded that we be good stewards of his bounty, and give liberally to him. Is the State therefore to command this? God has commanded that we be given to hospitality. Is the State to see to it that this be accomplished? God has commanded that we honor one another and in honor prefer one another. Shall the State undertake the enforcement of these divine laws? It is time we had done arguing for Sabbath legislation before Congress or other legislative bodies on plea of its divine authority institution and scriptural authority. It is utterly untenable according to the spirit of our charters of government.*AMS*

April 10, 1890, page 115.2

In this paragraph the question is fairly stated, and the statement in the closing sentence is correct. After referring to certain judicial decisions on certain laws against crime, the speaker continued as follows:-*AMS April 10, 1890, page 115.3*

The civil law forbids these, not as offenses against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relations of men to God. To base these Sunday laws thus upon a divine command, as the civil ground, is to that extent to join Church and State, and to violate the fundamental principles of the State and federal governments.*AMS April 10, 1890, page 115.4*

In the above paragraph we have a just distinction made between sin and crime. Sin is the violation of the moral law. Crime is a violation of human law. We wish the reader to notice the latter part of the paragraph just quoted. In agreement with arguments we have before presented, he shows that for the State to base its law upon divine command, or to attempt to enforce any one of the divine commands, is the union of Church and State. This was wholesome truth to present before a Sunday convention. We wish every Sunday convention could listen to similar talk. Mr. Fowler continued as follows, concerning the idea that the State could enact a Sunday law on the basis of the divine commandment:-*AMS April 10, 1890, page 115.5*

But such a basis of the Sunday law is not only illegal, but it may be even unscriptural. The Bible itself does not warrant us in inscribing upon the civil statute-books whatever we find to be the mind of the Lord. The Bible does give us a divine standard of moral duty, by which we may discriminate between right and wrong. But it also gives a divine model of wise legislation. It shows there are some things reasonable and some unreasonable to under-take by the civil statute, that statutory law is not to be framed always into exact correspondence with the criterion of individual duty. And this scriptural lesson is one of the very first importance for a Christian citizen of a republic like ours to learn.*AMS April 10, 1890, page 115.6*

We wish every citizen of this republic might learn this scriptural lesson. The fact that the great body of the National Reformers desire to have the State attempt to re-enact and enforce the law of God, shows, according to Rev. Mr. Fowler, of Cedar Rapids, that they are very deficient in scriptural knowledge; and in this we agree with him. Again Mr. Fowler said:-*AMS April 10, 1890, page 115.7*

If our zealous, well-meaning, but deluded friends of the Sabbath, desire to defeat the very ends they aim at, they want to push to the front, and press upon the law makers this scriptural command for the basis of Sunday laws, until a furor of public' feeling like that of 1826 again sweeps the country and takes with it every vestige of Sabbath legislation. Many good people, even in these boasted days of religious liberty, fail to understand that the State is not competent to enact divine precepts because they are divine. The law against murder is not on the civil statute-books because it is in the decalogue, but because society could not exist without such a law. The law against stealing is not in the civil code because it was found essential to maintain the rights of property. Government exists to secure to men life, liberty, and the pursuit of happiness, to maintain a peaceful and orderly, a mutual, helpful condition of society. Hence its laws simply aim at these ends. They are passed because of some supposed public need, because it is believed the general good requires them. We are bound thus in the matter of the Sunday laws to stand outside of the Bible and argue for them on the same line as all the other laws, because the public need and advantage require them. If we cannot indicate them on these grounds, then they can claim and deserve no place on the statute-books.*AMS April 10, 1890, page 115.8*

With this also we heartily agree; only one statement might have been made a little stronger, and that is, that laws passed to secure men life, liberty, and the pursuit of happiness, are passed on account of some supposed public need. There can be no supposition about it. If there is to be any public at all, it is an actual necessity that life and liberty be preserved. But in all these paragraphs which we have quoted the speaker has shown a clear perception of the limitations of human government, and we would that all could read his argument and see the force of it, and agree with him that, if Sunday laws are made to stand, it must be because

the public good requires them. The next and closing paragraph of this speech shows how impossible it is to make it appear that the public good requires a Sunday law, and that the Sunday should be enforced for the same reason that laws are enacted against stealing. Said he:-*AMS April 10, 1890, page 115.9*

That a law-guarded rest-day is one of these agencies will hardly be questioned by any reasonable man. On that day peace of God settles down over Sabbath-keeping land. The din of labor ceases, and the din of strife and merry-making, and a few quiet hours are given in which the most engrossed and toil-burdened soul may at least have the opportunity, if it will, to worship God and learn of truths that bear upon a right life. Remember that the law makes no attempt to enforce religion, or even religious observance, on Sunday. It simply institutes a weekly civil holiday, and surrounds it with safe-guards such as subserve the interests of morality and make as favorable as possible.*AMS April 10, 1890, page 115.10*

In this last paragraph the speaker went against all he had so clearly stated before. His attempt to show that society requires such a law, by stating that on Sunday, if enforced by law, peace settles down over the land, and a few quiet hours are given in which all may have the opportunity to learn of God and truths that bear upon a right life, shows that such laws are at least an attempt to enforce morality. There is not the slightest ground on which a so-called civil Sunday law can be based consistently with justice. If it is said that man needs one day in seven for rest, then we will point to the thousands who are observing the seventh day of the week, and to the scores of thousands who are observing the first day of the week, without any law compelling rest. That is sufficient evidence that no such law is needed. If the law is asked only in order that man may have one day in the week to rest, why is it that many who have strictly and quietly rested on the seventh day have been persecuted for not resting on the first day? They have surely rested one-seventh of the time, and nobody can claim that resting upon the first day of the week will do a man more good than resting upon the seventh. Of course it will be said that the seventh day is not the day that the law recognizes; that the great body of Christians recognize the first day, and therefore the law should demand rest on that day. So then the whole question of the civil Sunday law is given up, and it is admitted

that the basis of the law is some supposed superiority of Sunday over other days.*AMS April 10, 1890, page 115.11*

It needs no argument to show that all the physical good that may be gained by resting on Sunday is gained to an equal extent by resting on Saturday, and as to the good of society we challenge anyone to demonstrate that a society observing the seventh day is not outwardly, to say the least, as good as one which observes the first. But in spite of Mr. Fowler's little defection at the close of his speech, we think it is a good one, and commend it to the careful perusal of all our readers.*AMS April 10, 1890, page 115.12*

E. J. W.

"A Shaky Foundation" American Sentinel 5, 15.

E. J. Waggoner

We are not the only ones who are curious to know how the American Secular Union is going to get a Manual of the purest principles of morals, without inculcating religious doctrines. One of their own number, Mr. Edward S. Stark, of this city, published an article in the *Truth Seeker*, of February 22, in which he said:-*AMS April 10, 1890, page 116.1*

In its invitation to the contest for an Agnostic Manual of Morality, the Secular Union leaves us in the dark as to whether Agnosticism is meant in its narrow sense, as merely rejecting the religious belief, or that it applies also to the scientific field, in the sense of its purity from prejudices and obscurantism. Science, namely, is apt to produce objectionable consequences the same as religion, if it is not purified from superstitions, servility, and the worshiping of spurious authorities. Without such a purification it may bring about very deplorable results, particularly in such a delicate and entangled question as that of morality, which, while losing its transcendental foundation in religion, is bound to look for a basis elsewhere, and may obtain from the science such a shaky one that the whole structure would not be able to stand on it for a moment... The principal points at issue are: 1. Shall the manual adopt the unscientific hypothesis of a separate soul, existing person, and,

under certain aspects, completely independent of the body? Those who may think that it is a question of psychology and not of morals, and that therefore it can be easily avoided, will soon change their mind about it if they try to write upon ethics. This or that hypothesis will, against their wish, transpire through the wording of every sentence. The author will find himself under the necessity of speaking about some sort of immaterial entity underlying moral actions, their righteousness or viciousness.*AMS April 10, 1890, page 116.2*

These points are well taken. Morals must have a basis. If it is proposed to remove ethics from a religious basis, some other basis must as certainly be supplied; and when any other basis is found, as Mr. Stark says, it will be such a shaky one that the whole structure would not be able to stand on it for a minute. Mr. Stark truly says, the author of such a scheme “will find himself under the necessity of speaking about some sort of material entity underlying moral actions their righteousness or viciousness,” and just as soon as the subject of righteousness is touched, the realm of religion is entered. The fact is, as we proved in our article before on this subject, it is an utter impossibility to inculcate morality without at the same time, inculcating religious doctrine. Morality has no basis other than the religious.*AMS April 10, 1890, page 116.3*

As time goes on we become more and more curious to see that Manual.*AMS April 10, 1890, page 116.4*

“Sunday Legislation in Canada” American Sentinel 5, 15.

E. J. Waggoner

March 5 “An act to secure the better observance of the Lord’s day, commonly called Sunday,” was introduced into the Dominion Parliament, and read once. On the following day it passed a second reading, and is in a fair way to become a law. The provisions of this bill are as follows:-*AMS April 10, 1890, page 116.5*

Whoever on the Lord’s day, shall either labor, himself, or shall compel his apprentice, servant, or other person under his control or charge, to labor, or perform any other work than the household

offices of daily necessity, or other works of necessity or charity, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.6*

Whoever on the Lord's day sells, or publicly shows forth or exposes or offers for sale, or purchases, any goods, chattels, or other personal property, or any real estate whatsoever, or does any work or business of his ordinary calling, works of necessity and charity only excepted, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.7*

8. Whoever shall on the Lord's day, be guilty of promoting, directing, or causing horse-racing, foot-racing, cock-fighting, or dog-fighting, or shall engage in any noisy public game whereby the peace and quiet of the Lord's day is disturbed, and manual labor made necessary in preparing for and conducting the same, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.8*

4. Whoever shall on the Lord's day, tipple in any inn, tavern, or house of public entertainment, or shall allow or permit tippling in any such inn, tavern, or house of public entertainment, or shall revel or publicly exhibit himself in a state of intoxication, or shall brawl or use profane language in the public streets or open air, so as to create any riot or disturbance or annoyance to Her Majesty's peaceable subjects, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.9*

5. Whoever shall on the Lord's day, hunt, shoot, or pursue or take or kill any game or any Wild bird or animal, or shall discharge firearms, except in the just defense of person or property, or in the performance of military or police duty, or shall use dogs, net, trap; or other appliance for the above-mentioned purposes, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.10*

6. Whoever shall on the Lord's day, go out fishing, or shall take, kill, or destroy any fish, or use any gun, fishing-rod, net, or other appliance for that purpose, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.11*

7. Whoever shall on the Lord's day, either as proprietor, publisher, or manager, engage in the printing, publication, and delivery of a newspaper, journal, or periodical; and whoever shall, on the Lord's day, engage in the sale, distribution, or circulation of any newspaper, journal, or periodical published on that day, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.12*

Sections 8, 9, 10, and 11 deal with traffic on the canals and railways, which is limited to cases of necessity and carriage of perishable goods, under restrictions. The clause in regard to Sunday excursions is as follows:-*AMS April 10, 1890, page 116.13*

Excursions on the Lord's day by steamboats plying for hire, or by railway, or part by steamboat and part by railway, and having for their only principal object the carriage of passengers for amusement or pleasure, and to go and return the same day by the steamboat or railway or any other owned by the steamboat or railway or any other owned by the same person or company, shall not be deemed a lawful conveyance of passengers within the meaning of this act; and the owner or corporation, superintendent, or person by virtue of whose authority and direction such excursion is permitted or ordered on the Lord's day, shall be deemed to be guilty of a misdemeanor.*AMS April 10, 1890, page 116.14*

The penalties are defined as follows:-*AMS April 10, 1890, page 116.15*

12. Any person convicted before a justice of the peace of any offense declared in sections 1 to 7 of this act, inclusive, to be a misdemeanor, upon the oath of one or more than one credible witness, or upon view had of the said offense by the justice himself, shall for every offense be fined a sum not exceeding fifty dollars, nor less than one dollar, together with the costs and charges attending the proceedings and conviction, and such prosecution shall be commenced within one month of the commission of such offense and not afterwards; and shall be laid and tried in the county or municipality where the offense was committed.*AMS April 10, 1890, page 116.16*

13. The penalty for any offense committed under sections ten and

eleven of the act shall be the imposition of a fine not exceeding four hundred dollars for each offense, to be recovered in any court having jurisdiction in civil cases to that amount, to be recovered by any person suing for the same under this section and for the purpose!*AMS April 10, 1890, page 116.17*

14. All sums of money awarded or imposed as fines or penalties by virtue of this act shall be paid, one moiety to the party charging and prosecuting the offense, and the other moiety to the treasurer of the county or city wherein the offense was committed.*AMS April 10, 1890, page 116.18*

It is further provided that “a conviction under this act shall not be quashed for want of form; nor shall any warrant of commitment be held void by reason of any defect therein.” Persons accused of felony may still have the benefit of all doubts and errors, but violators of the Sunday law, should this bill pass, will not be permitted to escape through any error, no matter how glaring.*AMS April 10, 1890, page 116.19*

The bill provides no exemptions for any class except Indians, and for no work except “works of necessity and charity.” And no pretense is made that it is a “civil” measure. On the contrary, its author urges its passage because it is demanded by certain religious bodies. Nobody pretends to deny that it is religious legislation, and that it is designed to promote the religious observance of a religious institution. But such a law is no more religious in Canada than are similar measures in this country. And the motive underlying the demand for such legislation is a spirit of intolerance, wherever found.*AMS April 10, 1890, page 116.20*

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E. J. Waggoner

We will in our next number give our readers some account of the late National Reform Convention in Washington City.*AMS April 10, 1890, page 120.1*

Romanism is said to be making considerable headway in Japan,

being favored by the emperor because of “its important influence on the civilization of the nation over which he rules.”*AMS April 10, 1890, page 120.2*

The Rome correspondent of the *Catholic Review* states that South America is soon to have a Plenary Council of all its Catholic prelates. This simply means that Rome, warned by recent events in Brazil, is about to tighten her grip upon the entire continent.*AMS April 10, 1890, page 120.3*

It seems that strict Sunday observance under stress of civil law is not the sum of all virtues, nor even a virtue at all; for in Scotland, the country in which they have the strictest Sunday laws, the most rigidly enforced, illegitimacy is greater than in any other civilized country. This shows that something more than civil law is required to make people moral.*AMS April 10, 1890, page 120.4*

It is announced by Mr. Crafts in the *Christian Statesman* of March 20, that:-*AMS April 10, 1890, page 120.5*

The fight against the mighty evils in this country seems to many of us an unfinished Waterloo. Reinforcements from the religious press must come, or “night.”*AMS April 10, 1890, page 120.6*

It is to be hoped that that which comes to this fight of the American Sabbath Union, may be “night,” and everlasting night at that.*AMS April 10, 1890, page 120.7*

The *Union Signal* speaks of President Harrison as “the ruler of forty-four States.” He is no such thing. He is the servant of the people of forty-four States. The people are the rulers here, and no countenance should ever be given to those people who, imbued with foreign ideas, want to teach that those are rulers, who are only chosen to execute the will of the people. This is sound American doctrine.*AMS April 10, 1890, page 120.8*

The National Reform position is that Christ is the ruler of nations and that the moral law is the law of nations. But as nations are ruled by men, it follows that men must exercise authority in the name of Christ and interpret and administer the divine law. And as that law is spiritual, it follows that of necessity men must rule in spiritual things.

And that is putting men in the place of God, which is the essential principle of the Papacy. Hence the principle of National Reform is identical with that of the Papacy.*AMS April 10, 1890, page 120.9*

An attorney-at-law in Grand Rapids, Michigan, says:-*AMS April 10, 1890, page 120.10*

“Some friend of mine is sending me the SENTINEL, and I wish to thank him for it. You are laboring in the right direction, for it is all nonsense, this trying to compel people to observe Sunday as a rest-day. Have not we, as a Nation, outgrown such nonsense? Do not the laboring people know when they are tired and need rest, without the appointment of the Nation as a guardian to tell them when they should rest?”*AMS April 10, 1890, page 120.11*

In the Methodist ministers’ meeting in Chicago, on the 31st ult., there was a lively discussion on the question of “The Attitude of Rome toward Our System of Education.” Rev. D. R. Shepard, professor of political economy in the Northwestern University, attacked the parochial-school system and said that it appeared to be the design of the Catholic Church to incorporate into the very systems of the children its dogmas and beliefs. He denounced the Romish system of education as “mediæval, inadequate, and weak.” He thought, however, that there was little danger from the fact that the American Catholics are not in hearty sympathy with their own system.*AMS April 10, 1890, page 120.12*

Rev. Mr. Foster took a different view of the matter and asked: “Does the gentleman mean to say that there is no danger when we see \$12,000,000 poured into the coffers of the Roman hierarchy in the city of New York alone, to carry on the work and the policy of that church?” He thought the danger a grave one.*AMS April 10, 1890, page 120.13*

Dr. W. C. Bennett, professor of the Methodist Institute at Evanston, Indiana, defended the Catholic Church and declared that it did not differ so much from the Methodist Church. He said:-*AMS April 10, 1890, page 120.14*

The Catholic Church has been criticised for having a supreme head, but the Methodist Church and every other church which is not

bound to disintegrate, must have a supreme authority, as well as the Catholic Church, and it is nonsense to deny it. The only difference between our church and the Catholic Church on that head is, that the Catholic clergy keep their pledges of obedience to their supreme head better than ours do. There are some things, brethren, from which we might derive useful lessons, in the Catholic Church.*AMS April 10, 1890, page 120.15*

And this is the attitude of very many Protestants. They are learning of Rome. There is danger in Romanism in this country, but it is more in the fact that Protestants are adopting Romish methods than in the aggressions of the Roman Catholic Church itself. Rome has ever appealed to the civil power for the help which she should have sought from the great Head of the Church, and the tide is setting very strongly in the same direction among American Protestants.*AMS April 10, 1890, page 120.16*

The *Pennsylvania Miners' Journal* has the following excellent item:-*AMS April 10, 1890, page 120.17*

The man who believes in the thorough separation of Church and State, cannot approve of reading the Bible in the public schools. Thy are essentially a part of the State institution. The Bible is even more a part of our religious structure. These facts render the two incompatible under the spirit of our Constitution, and make it possible for even our most sincere Christians to consider all religious exercises in school, out of place. Religion should be taught in the Church and at home, not in the schools. Our Constitution guarantees freedom of religious faith to all, and we hope the day will never come when that guarantee is nullified even in the slightest degree.*AMS April 10, 1890, page 120.18*

It is not alone the fact that the giving of religious instruction by the State is incompatible with our institutions by that should cause Christians to consider it "out of place." Every Christian should oppose even the slightest State interference in things religious because such interference is an infringement of the rights of conscience. The moment we concede the right of the State to require the reading of the Scriptures in the public schools, we admit its right to introduce any other religious instruction which the

majority may wish to impose upon the minority.*AMS April 10, 1890, page 120.19*

The Better Day is a new temperance paper published by Funk & Wagnalls, of this city. In introducing to the public this new journal its publishers say:-*AMS April 10, 1890, page 120.20*

We offer you something new in the history of the world. Temperance papers of every style are happily numerous, and many of the highest ability. But never yet has one appeared devoted directly to the great work of temperance education, which more than all else holds the future.*AMS April 10, 1890, page 120.21*

The temperance cause has reached a point where systematic study of its vast and rich literature is imperatively demanded. We propose a course of study which shall do for temperance what the Chautauqua course has done for literature and science. This plan is not partisan nor political, but simply an attempt to form an intelligent, public sentiment on the subject, on the importance of which all friends of temperance are absolutely agreed.*AMS April 10, 1890, page 120.22*

We are most happy that a paper of this kind has been started. Such a publication is much needed, and if properly conducted ought to command a good support. We wish *The Better Day* success in its educational temperance work. And we trust that it will succeed in avoiding the fate of all other so-called temperance papers, namely, that of becoming the mere adjunct of a political party, or the organ of an association or society.*AMS April 10, 1890, page 120.23*

April 17, 1890

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E. J. Waggoner

The organ of the American Sabbath Union say:-*AMS April 17, 1890, page 121.1*

Judge Hutchins, acting police magistrate, Cleveland, Ohio, recently discharged Barber Charles Schuler, one of the Weddell House men arrested in January for violating the State law against common labor on Sunday, on the ground that Sunday shaving is a work of necessity. It is expected that all the hotel barber shops, and most of the others whose proprietors do not favor Sunday closing, will be thrown open Sunday, as the barbers are satisfied that no convictions can follow their arrest for violating either the State or city ordinance upon the subject.*AMS April 17, 1890, page 121.2*

This is a little more liberal than the decisions of some of the southern courts. In Tennessee and several other southern States quiet, inoffensive men have been fined and imprisoned for no other offense than that of working upon Sunday for the support of their families, and that after having conscientiously kept the seventh day according to the strict letter of the divine law. If shaving is a work of necessity in Ohio, certainly the cutting of wood ought to be a work of necessity in Georgia, and plowing corn ought not to be a punishable offense in Tennessee. The whole thing goes to show the injustice of treating as a crime on Sunday that which would be considered perfectly proper and even commendable upon any other day.*AMS April 17, 1890, page 121.3*

“Back Page” American Sentinel 5, 16.

E. J. Waggoner

The *Colorado Graphic* remarks that “fortunately for the dignity, intelligence, and discretion of Denver’s Christian clerical force, only a minority has taken active part in the Sunday-legislation movement.”*AMS April 17, 1890, page 128.1*

The report is being circulated to some extent that some of the judges on the Supreme Bench of Wisconsin are Roman Catholics, and hence the late decision on the question of the Bible in the schools. We have it upon good authority, and direct, that not one of the members of that court is a Roman Catholic. The decision would be just and right, however, even if every one of them were a Roman Catholic.*AMS April 17, 1890, page 128.2*

The report of the Treasurer of the National Reform Association, at its recent annual meeting, shows that the receipts of the society for the past year were \$7,179.13. Of this amount \$5,374.61 had been expended, mostly in salaries to District Secretaries. The work of the society is not however represented by this sum, for a good deal has been accomplished by special secretaries who work without remuneration. Secretary Weir reported that he had preached one hundred sermons on National Reform topics to audiences aggregating twenty-one thousand persons.*AMS April 17, 1890, page 128.3*

The following paragraph, in a private letter from Baltimore, Maryland, is evidence of the rapid tendency toward strict formality in Sunday observance, and the readiness of municipal authorities to undertake its enforcement by city ordinances:-*AMS April 17, 1890, page 128.4*

The ringing of milkmen's bells, and street-car bells has not been stopped in the city of Baltimore, on Sunday, as yet. But there is a city ordinance pending (introduced at the last sitting of the city council) which does call for the bells on horses attached to street-cars, to be removed on Sunday. Also, that milkmen's bells are not to be rung on Sunday. This ordinance has had its first reading, and been referred to a committee.*AMS April 17, 1890, page 128.5*

The city Comptroller furnishes this information, and gives it as his opinion, that the ordinance will pass, in due time. He also informed me, that this was in accordance with the best wishes of the Protestant ministers and their congregations of the city of Baltimore. By request of the ministers of the city in the form of a petition to street-car managers, nearly all the street-car bells have been left off the horses on Sunday, voluntarily, but not by city ordinances, as

yet.*AMS April 17, 1890, page 128.6*

It seems, at first thought, peculiarly inapt, that Baltimore, the earliest home of knightly aristocracy, should be the first, in this millennial dawn of the new era of municipal religion, to undertake the enforcement of a Puritan Sunday. That such should be the case, is food for thought.*AMS April 17, 1890, page 128.7*

Had the "wise man" lived in this age, he might have added to the four things which were too wonderful for him, a fifth,—"the way of a politician with the Church."*AMS April 17, 1890, page 128.8*

Rev. R. M. Somerville, of New York, an ardent National Reformer, likens Christ when excluded from civil government to a captain at sea, having a vessel and a crew, but being prohibited from entering any harbor. He does not explain wherein the likeness consists, but as a vessel in such a condition would be liable to be wrecked, Mr. Somerville must regard the Lord as in imminent danger of losing his craft (the Church) because civil governments deny him the aid of their puny strength. This is only to say that without the aid of the civil power, Christ's mission must fail.*AMS April 17, 1890, page 128.9*

In a speech in Congress a few days since, Representative Dorsey, of Nebraska, said that the only opposition to the admission of Idaho was on the part of Mormons, who objected to the provision in the Constitution disfranchising them. This is not strictly correct. The National Reformers also object to the admission of Idaho, but for a different reason, namely: because the Constitution under which the State is seeking admission forbids religious instruction in the schools. The hope was expressed in the Washington convention that Congress would not admit Idaho with such a constitutional provision.*AMS April 17, 1890, page 128.10*

The *Weekly Witness*, a religious paper of this city, remarks that*AMS April 17, 1890, page 128.11*

As a meddler in politics the Church of Rome is always and everywhere an unmitigated curse; just as any Protestant church would be which should insist on being reckoned with, as a church, in all matters of administration, and especially in the dispensing of

public moneys. We are very decidedly opposed to the religious teachings of the Church of Rome, but in so far as it limits its teaching and claims to matters of religion we are prepared to treat it with respect as an institution which has as good a right to exist as any Protestant Church. When it steps out of its proper sphere, however, to make money out of politics, then it is time for Protestants of all denominations and of all parties to unite in opposition to it. If any Protestant Church should take a similar position it should meet with the same condemnation. But no Protestant Church would dare to do so, or could obtain the support of its own members if it did. The Roman Catholic Church is different from all others in this country, except the Mormon Church, in that it is essentially a political institution; always has been so and always must be, because it claims absolute and universal sovereignty as the authorized representative of Christ the true King and Ruler of the world.*AMS April 17, 1890, page 128.12*

This criticism is certainly just, as applied to the Romish Church. Any political church is a curse whether it be Rome everywhere or the Mormon Church in Utah. And yet this is just the position National Reformers and are determined that the Protestant Church as a whole shall assume. They demand that the several Protestant bodies shall make common cause and insist on being reckoned with as churches in all matters of administration. If the Protestant churches shall do this, as they seem inclined to do, will they not then be just as much of a curse as the Papal Church, and for the very same reason? The question admits of but one answer. Does it not follow that the real friends of Protestantism are those who desire that the Protestant churches shall have nothing to do with politics"?*AMS April 17, 1890, page 128.13*

The true spirit of National Reform, though carefully concealed in the Washington Convention by most of the speakers, cropped out in President Sylvester S. Scovel's address on the "Limitations of Liberty." Referring to our foreign population he said that if necessary they should "be educated with the bludgeon, and if the offense was repeated, with the blunderbuss." It was formerly considered necessary to kill people in order to save them, but that method of preaching the gospel has not been much in vogue for some time. It is evident however that the National Reformers hope

to be able to revive it.*AMS April 17, 1890, page 128.14*

The Associated Press of Reforms is the name of a new quarterly publication which the "Reform Syndicate" of this city has just launched upon the treacherous sea of polemic journalism. The whilom field secretary of the American Sabbath Union is the manager of the syndicate, and as the new paper is a "special publication for publishers and editors of periodicals," and as the matter which it contains is secured by copyright, and as the copyright articles are to be released for re-publication for twelve dollars per year, or furnished in plates at very reasonable rates, it seems that the principle object of the syndicate is to get their "reform" matter into country papers which are printed largely from plates, Mr. Crafts is, it must be admitted, fertile in expedients.*AMS April 17, 1890, page 128.15*

April 24, 1890

“Front Page” American Sentinel 5, 17.

E. J. Waggoner

The decision of the Wisconsin Supreme Court against the Bible in the public schools is called a victory for the Catholics. Strictly speaking this is not true. It is a victory for everybody who loves justice and the rights of men. Yet in a certain sense it is a victory for the Catholics, that is, in the sense that they are the ones who had the courage to fight the battle by which the victory was won. In this sense it is a victory for the Catholics. It is an honorable one too and they are justly entitled to the credit of it. But it is a shame to the Protestantism of Wisconsin, that the fighting of such a battle and the winning of such a victory had to be by Roman Catholics.*AMS April 24, 1890, page 129.1*

The Emperor of Germany, when getting up his labor conference, appointed a Roman Catholic Bishop as one of the German delegates and at the same time announced to the Pope that he relied upon the support of the Catholic clergy in settling the questions involved, and the Pope, in reply said that this question “would be best solved by the application of Sunday rest and religious education.” Thus, as the Sunday-rest movement spreads, the Pope comes more and more into prominence in the matter; and when that movement becomes universal, as these international efforts will make it, the Pope will be, in that matter, again the recognized universal head. This is very becoming. Universal Sunday laws before were synonymous with the Papal headship of the world, and when they become universal again, the same thing will be again. The two belong together.*AMS April 24, 1890, page 129.2*

“A Fair Proposition” American Sentinel 5, 17.

E. J. Waggoner

To those people who are making such strenuous efforts to have a general religion “a broad Christianity,” adopted by the United States

Government, we have a proposition to make, which, if accepted and carried out, will demonstrate the virtue of their professions.*AMS April 24, 1890, page 129.3*

There is just now considerable talk about the establishing of a National University. The Roman Catholics have established a university at the national capital. Now it would do no good, even if it could be accomplished, for each one of the different Protestant denominations to establish a university also at Washington; therefore, what we propose is this: Let all the Protestant denominations, those broad Christians, those who think that religion and sectarianism are distinct and separate things,-let these unite in that blessed harmony which they advocate, and go to Cardinal Gibbons, and his associate authorities in this country, and, by a general consensus of opinion, reach a harmonious view of God and religion and morals. Then by generous contributions let them secure proportionate shares in the property of the university already established; and make it indeed a national one, in which they can set before the Nation a living actual illustration of that all-absorbing charity and unity in Christian graces, principles, and methods, which they profess.*AMS April 24, 1890, page 129.4*

This is a fair proposition. The way is open for them to show that their professions are genuine; that their views of the relations between State and religion are sound, and that it is the easy task which they profess, to make it a success.*AMS April 24, 1890, page 129.5*

Or, if it be too great a task for Protestants thus to unite with Roman Catholics at the very first effort, then we submit this proposition-that they establish for themselves: a national Protestant university at Washington city. Let them decide just what principles shall be taught there, as the principles of genuine Christianity. Let them agree upon the true basis of morals; let them choose a board, settle the faculty, and illustrate upon a national plane the virtues of that broad Christianity, that unsectarian religion, and that standard of general morality which they profess and advocate, and which they claim it would be so easy for the State to adopt and enforce. If they will do this to their own satisfaction, and to the satisfaction of the people of the Nation, then their movement to have the State do

likewise would have so much, at least, in its favor, that they could point to the actual facts in the case, and show that agreement in these things were possible. But until some such effort as this shall have been made, some attempt at least to do or show that that can be done, which they demand the State shall do, their professions and their pretensions that such a thing can be done will lack that force by which alone arguments can ever be made to carry conviction. Will they try it?*AMS April 24, 1890, page 129.6*

“Back Page” American Sentinel 5, 17.

E. J. Waggoner

It is a standing reproach to the sober sense of the American people that there have been found amongst them 330,000 persons who would buy Edward Bellamy’s nonsensical book “Looking Backward.”*AMS April 24, 1890, page 136.1*

Says the *Union Signal*: “Time was when a large proportion of the Christian world would have looked upon any marked observance of Lent as a relic of Popery, and while we gazed with interest upon Easter ceremonies, we nevertheless regarded them as spectacular and unnecessary.” Yes, that is so. It would be a good thing if that time would come again and continue indefinitely.*AMS April 24, 1890, page 136.2*

Miss Willard announces that “there is to be a party that will combine the farmer and the wage earner, that will make its force felt in the next campaign, and the Prohibition Party will form the nucleus. When that time comes, we will side with it and will take the consequences.” If she means indeed “the consequences,” then if that party wins, we pity her. It would be worse consequences than we should ever wish to see befall a human being.*AMS April 24, 1890, page 136.3*

Of the Nationalistic theories set forth by Edward Bellamy the *Voice* says: “The millennium lies somewhere in the direction this movement is heading.” As to whereabouts in this direction the millennium probably lies, the *Voice* allows that “it may be ten thousand years distant.” That is a very safe estimate. It is certainly

not any nearer than that, and how much further off it is does not materially concern either the present or the rising generation.*AMS April 24, 1890, page 136.4*

The Presbyterian Synod of New York has, for several years, been working in behalf of religion in the public schools. A committee is appointed each year to have charge of the matter. This year again this committee on religion and public education has been appointed to confer with other denominations and seek their co-operation in the effort to introduce in the public schools some positive religious teaching as an essential part of the curriculum. Amongst the members appointed to confer with the several conferences of the Methodist Episcopal Church, we find the name of Dr. Howard Crosby. That is a very appropriate appointment. We hope all the others are of the same kind, because Dr. Crosby is openly and decidedly opposed to any religious instruction what-ever in the public schools. We are not acquainted with the position of any of the other persons named, but we hope they are all of the same mould of thought and opinion on this subject as is Dr. Crosby.*AMS April 24, 1890, page 136.5*

If the Sunday newspaper is such an outrageously wicked, such an all-polluting thing, and if it is such a heinous sin to read it, it is a query with us how in the world all the Sunday-law preachers know so much about it? Although they warn everybody against it under penalty of the imputation of a great sin, yet they them-selves seem to know all about it; they can tell exactly how many columns of gossip, how much scandal, etc., different editions of the Sunday paper contain. How can these things be?*AMS April 24, 1890, page 136.6*

A statement that is quite often made, and which seems to be considered of much weight, by the workers for religious legislation is that "your rights end where mine begin." This statement has not a particle of truth in it. It is simply another form of expressing their arrogant assumption of all rights. For if your rights end where mine begin, then it is for me to decide where mine do begin, and wherever that may be, there your rights must end. Don't you see? In other words, all the rights that you have are just such as I choose to allow. The truth of the matter is that rights are perfectly equal.

Your rights begin where mine begin; and end only where mine end.*AMS April 24, 1890, page 136.7*

That Wisconsin decision has caused wide-spread discussion, but none too wide. It is interesting to see the course that the discussion takes. The great majority of the secular papers indorse it. In fact, we have found but one that does not indorse it, and that is the *Inter-Ocean*. On the other hand, the religious papers and preachers, especially the Methodist, strongly disapprove. The New York *Independent* unqualifiedly indorses it. The *Christian Advocate* is the representative journal of all Methodism in the United States. It decidedly disapproves of the decision. It says:-*AMS April 24, 1890, page 136.8*

It seems very odd that the Bible should be gravely pronounced a sectarian book by the chief tribunal of one of the States of this eminently Christian country and so does the argument by which the court sustains that pronouncement.*AMS April 24, 1890, page 136.9*

This position of the Protestant preachers and religious papers only goes further to show what the wide-spread demand for religious legislation had already made manifest, that in what passes for Protestantism, there is no disposition to recognize any such principle as equality of rights before men. And just as surely as that Protestantism should ever secure control of the civil power, it would be as cruel and unrelenting as ever a religious despotism was. That which professes to-day to be representative Protestantism has forgotten both what Protestantism is and what Christianity is.*AMS April 24, 1890, page 136.10*

The *Union Signal* of April 3, announces Senator Blair's re-introduction of his educational bill, and says:-*AMS April 24, 1890, page 136.11*

Now let every white ribboner bestir herself writing letters on behalf of our local unions to the Senators of the respective States, urging the adoption of this bill, and let us set at work, and in this difficult emergency, having done all, stand. Mrs. Mary H. Hunt is in Washington to forward the new movement, and will wisely direct our forces as heretofore Mrs. Bittenbender will also work unceasingly for the measure.*AMS April 24, 1890, page 136.12*

Yes, Senator Blair's theory of government and the purposes of his legislation are directly in the line of things of the Woman's Christian Temperance Union. As we have shown in the SENTINEL, the theory of government contemplated in that legislation is directly the reverse of that of the United States Government, and it is directly opposed to Christian principles, and, in short, aims at the subversion of Christianity itself.*AMS April 24, 1890, page 136.13*

There is opposition also in Canada against the Dominion Sunday Law that is proposed for enactment. A correspondent of the Moncton *Times* says:-*AMS April 24, 1890, page 136.14*

A reaction has set in against Charlton's Sabbath observance bill and petitions against its passage headed, "A Plea for Religious Liberty," and praying the Commons not to pass any bill in regard to the observance of Sabbath or any other religious or ecclesiastical institution, or to favor the adoption of any legislation to conflict with the rights of conscience, were presented to-day from Westmoreland, Scots' Bay, Tiverton, Digby, French Village, Halifax, Dartmouth, Indian Harbor, Moncton and Truro.*AMS April 24, 1890, page 136.15*

That is right. Let the good work go on. Call the attention of legislators to the essential evil that belongs with such legislation. Our friends in Canada have not the constitutional basis for their opposition that we have in this country, but they have all the basis of inalienable civil and religious rights that we have in this country, or that people have anywhere else, and that is the strongest basis that any argument can have. This proposed legislation gives to the friends of liberty of conscience an excellent opportunity to make known to the people of Canada what are the sound principles of Christianity upon the separation between religion and the State. We hope they will employ the opportunity for all that it is worth.*AMS April 24, 1890, page 136.16*

May 1, 1890

“Front Page” *American Sentinel* 5, 18.

E. J. Waggoner

It is said that the Catholics of Manitoba have a grievance, the Legislature of that Province having passed an act forbidding the Catholics to have separate schools, and requiring all classes to patronize the national secular schools. This is certainly an infringement of religious liberty. People of any religion, or no religion, certainly have a right to educate their children in their own faith, and in their own schools, if they see fit to do so. It seems clear that the State should make it possible for all children to obtain an education, the same as it provides means whereby they may, if other sources fail, obtain food and clothing, but it would be just as consistent for the State to insist that all children shall eat certain things and be clothed in a certain way, as to insist that they shall be educated in a certain way. The Catholic opposition to public schools is certainly unwise and wrong, but Protestants should not go to the other extreme and deprive Catholics of their right to maintain their own schools. Catholics have rights as citizens, as well as Protestants. *AMS May 1, 1890, page 137.1*

In the *Christian Nation*, of March 26, Rev. John A. Dodds discusses the Wisconsin Supreme Court decision on the Bible in the schools. He declares that according to this decision “Wisconsin is well on the way toward the religion and morality of the Hottentots and of the French revolutionists;” and that, “if the Supreme Court of Wisconsin has interpreted the Constitution aright in this respect, it is certainly a covenant with death and an agreement with hell.” He says, “It is un-American, unchristian, and in the light of our past history, it is a falsehood.” He announces that the “condition of things in that State will bring the wrath of Almighty God on the whole Nation if it be allowed to continue,” and quotes “Shall not my soul be avenged on such a Nation as this?” He calls it “The surrender of the Inagua charta of our American Protestant Christian liberty.” He supports his statement by the following piece of logic:-*AMS May 1, 1890, page 137.2*

Bible morality and Bible religion is the parentage of every State in the Union, therefore the command to honor thy father and thy mother is binding on all the States individually and unitedly. "He that wasteth his father and chaseth away his mother, is a son that bringeth reproach." *Proverbs 19:26*. Reproach in this case attaches to all the members of the family. *AMS May 1, 1890, page 137.3*

And upon this he calls loudly for the removal of this reproach, by having the Constitution of the United States "so amended as to give an undeniable legal basis" to Christianity, or rather to what the theological instructors shall declare is Christianity. *AMS May 1, 1890, page 137.4*

"Special" American Sentinel 5, 18.

E. J. Waggoner

To all to whom the SENTINEL comes we wish to say this word. The SENTINEL is invariably discontinued at the expiration of the time for which it is paid, unless it be requested to be continued. Many of the friends of the SENTINEL send copies to their friends. Sometimes those to whom it is sent do not want it, and write to us to discontinue it; but we are helpless in the matter for we do not send it. Then when those persons find it is not stopped they send another order sharply reproving us for not stopping their paper; whereas we not only do not send it but we do not know who does send it. Sometimes friends of the SENTINEL order from this office copies sent to individuals. In such cases when we receive word to stop sending it we can comply, and we invariably do comply promptly. No paper is ever sent to any person from this office after that person has notified us that he does not want the paper. *AMS May 1, 1890, page 144.1*

Therefore, dear friends, if the SENTINEL continues to come to you after you have asked us to stop sending it, you may know that we do not send it, do not know who does, and therefore cannot stop it, and that it is useless to write to us a second time on the subject. *AMS May 1, 1890, page 144.2*

Also it is well to bear in mind that, although the SENTINEL. may

come to you without your having subscribed for it, you will never be asked to pay anything for it. We do not send any SENTINELS anywhere except those which are paid for. If you have not subscribed and yet receive the paper, you will understand that somebody is either sending it to you himself, or has sent money to us to pay for sending it to you.*AMS May 1, 1890, page 144.3*

“Back Page” American Sentinel 5, 18.

E. J. Waggoner

A New Orleans paper states that the Mayor of that city regards the Louisiana Sunday law as objectionable, and a hardship upon poor people. He favors its strict enforcement, however, as the best means for securing its repeal.*AMS May 1, 1890, page 144.4*

China ought to be the ideal National Reform country. A Chinese mandarin can order a man's head to be cut off at any moment. But within three months he must forward to the Emperor an affidavit from two persons declaring that the execution *was in the interest of religion and morals*. He has no difficulty in getting such affidavits, as he can cut off the heads of any who refuse to make them.*AMS May 1, 1890, page 144.5*

Rev. Dr. Howard Crosby has recently published a volume of lectures on the book of Revelation, in which he says that the spiritual ruin noticeable in so many countries where Christianity was once the prevailing creed, or where a nominal adherence to it is still the rule of the majority, is due to the admission of the world into the Church—"of joining the Church to the State; of forming alliances and friendships with the world; of compromising and thus letting down the standard of holiness and separation between Christ and Belial."*AMS May 1, 1890, page 144.6*

By means of a "decoy" letter the *Voice* obtained an interview with the manager of last year's anti-Prohibition campaign in Pennsylvania; and in the interview it got a great host of matter that with great delight it published to the world. In the interview certain prominent and responsible men of Philadelphia were named, and certain things were said about them; but these men unanimously

declare the statements to be without a particle of foundation in fact. Now the question presents itself, Who was it that was decoyed, the *Voice* or the other man? The *Voice* confessedly worked a deceitful trick to obtain information. How does the *Voice* know but what the other party did the same in giving the information? We confess that on reading the *Voice's* account, there was a certain air of open innocence amounting almost to verdancy, which is very seldom found amongst men of such political experience as the gentleman who was interviewed. It is certain that names were given, and statements were made, with such an air of recklessness as to cast doubt upon the whole thing by reason of its very extravagance.*AMS May 1, 1890, page 144.7*

Taking the whole case as it stands, so far, we cannot help wondering whether the *Voice's* decoy did not partake somewhat of the character of a boomerang. And the question is, Who was it that was decoyed?*AMS May 1, 1890, page 144.8*

In an article entitled, "Thoughts on Conscience," in *Word and Work*, Rev. E. Bailey says:-*AMS May 1, 1890, page 144.9*

A conscience illuminated and instructed by the word of God is free from condemnation, and is strong to bear the reproaches of men and the accusations of Satan....*AMS May 1, 1890, page 144.10*

Such a conscience is above the laws of men, and is not amenable to earthly tribunals. No civil power can have any control over the conscience... In secular things we are to submit to every ordinance of man for the Lord's sake, but in all religious things we are left to God and our conscience.*AMS May 1, 1890, page 144.11*

This is true, and it does not alter the case a particle to call civil that which is religious.*AMS May 1, 1890, page 144.12*

The best method of opposing error is by the advocacy of truth.*AMS May 1, 1890, page 144.13*

The *Kansas Worker*, the organ of the Kansas Tract Society, says "A true advocate of temperance will want the saloons closed every day in the week, and a law to that end can be enforced as well as a law that only closes them on Sunday. Such a law, instead of being

in the interest of *temperance*, is in the interest of *Sunday*.” The *Worker* tells the truth, as all religious papers should. Of course all papers, and all persons, too, ought to tell the truth; and we wish they would.*AMS May 1, 1890, page 144.14*

The first item in the editorial columns of the *Christian Statesman* tells us that “Rev. Wilbur F. Crafts has resigned his position as Publishing Secretary of the American Sabbath Union, which he found would confine him to New York and vicinity, in order to be free to make a transcontinental trip, in the interest of Sabbath reform.... In the autumn, he expects to return to the pastorate.”*AMS May 1, 1890, page 144.15*

Thus we are quietly told that the Sunday Union, as represented in the person of Mr. Crafts, expects to die in the autumn. Is this latest off-shoot of the National Reform Association to be uprooted in its early youth? Possibly the Sunday Union has become irrevocably wedded to the civil Sabbath, and the parent organization has decided that it is wiser to await the slower but surer appeal to religious prejudice. At the late convention in Washington, it was decided to eliminate the term “civil” Sabbath from the National Reform vocabulary. Perhaps, as its occupation is gone, the organization which was the exponent of the idea contained in that expression, is to go with it.*AMS May 1, 1890, page 144.16*

Bound volumes of the *Pacific Health Journal* for 1888 and 1889, Oakland, California, have found their way to our table and are most welcome visitors. These volumes are neatly and substantially bound in half roan, and present a very neat appearance. But it is the contents of the volumes which make them valuable. They abound in useful information and practical every-day hints which cannot fail to be exceedingly helpful to every one who cares to profit by them. The volumes are well worth the price at which they sell. They may be order together, or singly, from the Pacific Press, Oakland, Cal. Price, post-paid, \$2.25 per volume.*AMS May 1, 1890, page 144.17*

May 8, 1890

“Front Page” American Sentinel 5, 19.

E. J. Waggoner

*Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.*AMS May 8, 1890, page 145.1

The public school fund is drawn from the whole people, without discrimination or preference, and with no reference whatever to any question as to either religion or the Bible. Therefore the same fund should be used and applied for the benefit of the whole people as it is raised, without discrimination or preference. As the money is raised without reference to those who believe in the Bible or religious instruction, so it should be expended and used. If the money when raised is to be applied according to the dictation and the religious wishes of those who believe in the Bible and religious instruction, then justice demands that it shall be raised by taxation only upon those persons. Justice will never allow religious exercises or religious instruction in the public schools.AMS May 8, 1890, page 145.2

*All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*AMS May 8, 1890, page 145.3

One of the greatest sophistries with which those please themselves who are in favor of religion in the schools is that in which they speak of the reading of the Bible “without note or comment.” The truth is that the Bible, precisely is, without a single note or a word of oral comment, may be read in such a way that the mere reading of it will be the strongest comment that could possibly be made.AMS May 8, 1890, page 145.4

The public reader of Dickens reads that author without note or comment, but the impression made upon those who hear is deeper than all the commentators in Christendom could make upon those same persons. Edwin Booth reads Shakespeare without the slightest note or comment, and yet it would be impossible for any

commentator to convey the depths of meaning, or to make the strong impressions that are made by his mere reading of the plain words of the author.*AMS May 8, 1890, page 145.5*

It is so with the Bible. The one who reads the Bible to the pupils in the public schools may do so “without note or comment,” and yet he may so read what he reads as to make a stronger impression than could be made by any comment that he himself might make. It is hard to believe that those who make such a plea as this in the defense of the reading of the Bible in the public schools, can be sincere. It is equally difficult to understand how those who make this plea can deceive themselves with such sophistry, even though they may hope to deceive others.*AMS May 8, 1890, page 145.6*

It is not Christianity to teach the children “Be virtuous and you shall be happy.” It is Christianity only to teach them “Believe on the Lord Jesus Christ and thou shalt be saved.”AMS May 8, 1890, page 145.7

“The Baptists of Canada on Religion and the State” American Sentinel 5, 19.

E. J. Waggoner

There is just now in Canada, considerable agitation of the same questions that are fast becoming so prominent in the United States, namely, the union of Church and State, Sunday laws, and religion in the public schools. On the question of religion and the public schools, as well as on that of the total separation between Church and State in everything, the following petition of the Baptists of Ontario and Quebec, is of interest. We wish the Baptists of the United States were as outspoken on these questions as are those of Canada. We know that in this country there are individual Baptists who have as clearly defined views on these questions, and as much readiness to express them, as the Baptist of Ontario and Quebec have shown themselves to have; but we have not yet heard of a single Baptist Association in the United States, which as a body has taken such a position. We should be glad to learn of scores of them. This report is taken from the *Canadian Baptist*:-*AMS May 8, 1890, page 151.1*

*To the Honorable the Legislative Assembly of the province of Ontario.*AMS May 8, 1890, page 151.2

The petition of the Baptist Convention of Ontario and Quebec humbly sheweth:-AMS May 8, 1890, page 151.3

1. That the denomination of Christians called Baptists stands historically identified with, and has always been foremost in, maintaining certain principles touching civil and religious rights, which may be summarized as follows:-AMS May 8, 1890, page 151.4

That the State is a political corporation simply; that freedom of religious opinion and worshipped is inherently a vested right of the individual conscience, and not a grant from the State; that parliament may not prescribe any form of religious belief for worship, nor may it tax in any form any citizens for the support or teaching of religion.AMS May 8, 1890, page 151.5

2. That in harmony with these principles the following resolution was passed at the annual meeting of your petitioners, held in the city of Ottawa, in the month of October last: Moved by Rev. R. G. Boville, M. A., seconded by Rev. J. Dempsey, that,-AMS May 8, 1890, page 151.6

Whereas, The historic believe the Baptist Church has always been that Church and State should be separate, and that all citizens and denominations should be equal in every way before the law and,-AMS May 8, 1890, page 151.7

Whereas, Said principle is being violated in all key ecclesiastical exemptions, whereby in favor of Baptists or of other denominations: in the continuance of the mediæval tithing system of the Roman Catholic denomination in Quebec; in the existence of separate schools supported out of public rates; in State provision for religious instruction and public schools; and in public grants for denominational purposes, as well as in other respects; therefore,-AMS May 8, 1890, page 151.8

Resolved, That we hereby declare our conviction that the only permanent and sufficient remedy for these evils that are subversive

of the principles of Religious Liberty and equality, and therefore a hindrance in the development of our national life, is the absolute and final separation of church and state, and the revision of our constitution in harmony with the same.-Carried.*AMS May 8, 1890, page 151.9*

3. Believing that in all regards in which the State violates the principles above the summarized, it transcends its rightful power and unjustly infringes on individual rights; and believing further, that nothing short of the thorough and consistent application of these principles throughout the whole Dominion will produce harmony and secure the welfare of the people of Canada, your petitioners pray-*AMS May 8, 1890, page 151.10*

That your Honorable Body may be pleased to speedily adopt measures,-*AMS May 8, 1890, page 151.11*

1. To absolutely abolish all exemption of ecclesiastical property and persons from their do share of municipal taxes and burdens.*AMS May 8, 1890, page 151.12*

2. To effectually prevent the making of gifts or grants from the public funds to denominational institutions purposes, whether charitable, educational, or otherwise.*AMS May 8, 1890, page 151.13*

3. To abolish all laws providing for the importing of religious instruction if in the public schools.*AMS May 8, 1890, page 151.14*

4. To bring about entire abolition of separate denominational schools supported by rates levied by the process of law.*AMS May 8, 1890, page 151.15*

And your petitioners as in duty bound will ever pray.*AMS May 8, 1890, page 151.16*

Witness hands of the President and Secretary of your petitioners, subscribed at Toronto this 17th day of March, A.D., 1890.*AMS May 8, 1890, page 151.17*

(Signed) D. E. THOMSON, President.

(Signed) JAMES GRANT, Secretary.

“Back Page” American Sentinel 5, 19.

E. J. Waggoner

The Wisconsin decision has awakened such widespread discussion of the subject of Religion and Public Education, that we have made this number of the SENTINEL somewhat of a special upon that subject. We give to our readers some of the most valuable matter to be found upon this subject. The argument of Mr. Wigman, in the Wisconsin case, is a powerful and noble vindication of the right of the parent to instruct his own child. Judge Orton's opinion in the same case is an excellent statement of the case of the common school. The article by Rev. Owen James is a masterly statement of the impossibility of the States ever having anything to do in any way, with religious instruction. And it is difficult to see how the Presbyterian Church can favor the teaching of religion in the public schools in the face of its own Confession of Faith, as so eloquently expounded by Stanley Matthews.*AMS May 8, 1890, page 152.1*

All these articles are most worthy of acceptance for all that they say, and for all that they mean, and in view of the condition of things in this Nation to-day, and in view of the powerful influences that are at work to secure action by the State which shall commit it to the cognizance of religious things, it is important that the principles so well set forth in the articles which we have the pleasure of presenting to our readers in this number of the SENTINEL, should be made known everywhere.*AMS May 8, 1890, page 152.2*

We hope all to whom this paper comes will give it the widest possible circulation.*AMS May 8, 1890, page 152.3*

The Presbyterians throughout the whole United States are now discussing the question of the revision of their Confession of Faith. A great majority of those Presbyteries which have already expressed themselves, are in favor of revision. But there is one point in the Confession which we have not yet seen mentioned by any one of the Presbyteries, which will need to be revised if the position of the Presbyterian synod of New York is orthodox. That is,

the article which declares that “civil magistrates may not assume to themselves the administration of the word, or in the least interfere in the matters of faith.” If the State is to teach religion as this Synod demands that it shall, then that part of the creed needs to be so revised as to declare it to be the duty of the civil magistrate to administer the word and regulate matters of faith.*AMS May 8, 1890, page 152.4*

Resolutions are being adopted by ecclesiastical bodies, and many petitions are being sent to the United States Senate, urging the passage of the Blair Educational bill.*AMS May 8, 1890, page 152.5*

The teaching of religion belongs to the Church, and to the Church only. God has committed to the Church this work, and endowed her with the power to do it effectively. The State has no authority to do it, nor has it the power by which, alone, the attempt to do it can be effective. This work then, having been committed to the Church, when the Church passes it over to the State and the State assumes the task, what then is the Church to do? What is there left for her to do, and what further use is there for her in the world? More than this, the Church will not stop at that. When once the State has assumed the task of carrying on and supporting the work of the Church, the next thing it will have to do will be to support the Church itself, and that in idleness, as every State has ever had to do, and will ever have to do, which takes upon itself the task of teaching religion. Therefore if the Government of the United States, or of any State, wants to keep forever clear of the galling burden of a lazy, good-for-nothing Church, let it keep forever clear of any attempt to teach religion.*AMS May 8, 1890, page 152.6*

Apparently with some surprise the question is asked, Would you object to the use of the Bible in the public schools merely as a reading book? We answer decidedly, Yes. We object to the Bible's being made less than it is, or to any impression being conveyed that it is less than that which it is. The Bible is the word of God and that is all that it is. In it is the revelation of the eternal purpose of God which he purposed in Christ Jesus for the redemption of the race of man lost and ruined by sin. It is that and that only, and to make it less than that is to make it worse than nothing. And to use it in the public schools, or anywhere else, merely as a reading book, is to

put it upon a level with all other mere reading books, and is to make it less than that which it is. Such procedure conveys the impression to the minds of the children in school that the Bible is no more, and of no more worth or authority, than any other reading book; and to do that is to destroy in their minds the true idea of what the Bible is, and of what its worth and authority is. Therefore everybody who has any regard for the Bible for what it is, ought to object to its being put to any use that will convey to anybody any idea that it is less than that which it is-the word of God.*AMS May 8, 1890, page 152.7*

The Presbyterians and the Methodists of New York,-the Calvinists and the Arminians-have heartily joined together in denouncing the Wisconsin decision and demanding religious instruction in the public schools. Yet if the State should decide to establish religious instruction in the public schools and should leave it to these two denominations to decide just what form of religion should be taught there, and to what degree, it would be difficult to find any two denominations in all the land between which there would be a wider divergence of view, or a more bitter contention.*AMS May 8, 1890, page 152.8*

The New York *Herald*, not long since secured an interview with the Pope, in which that dignitary expressed great hope for America and the Americans. He expressed great anxiety over the "discontent, disorder, hatred, and profound unhappiness" that is seen in the present condition of society; and says he has studied how to bring about a change, and that, while he lives, he will labor to relieve the world of this terrible confusion. These good professions of the Pope had the effect of greatly pleasing the *Christian Union*, and it gives vent to its delight in these words:-*AMS May 8, 1890, page 152.9*

We cordially greet the Pope as an honored leader of a great international community in the work of industrial and social reform, no less than as a witness of the first importance to the fact that such a reform is the imperative need of our time.*AMS May 8, 1890, page 152.10*

Yes, we are perfectly satisfied that in the settling of this social confusion, the Pope will have much to do, and with the result that when it is settled, it will be to the advantage of the Papacy, and with

the Pope as the head over all and supreme arbiter for the world.*AMS May 8, 1890, page 152.11*

